THE

GREAT

CONSPIRACY

HARCOURT

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THE GREAT

CONSPIRACY

AGAINST OUR

American Public Schools,

BY

REV. R. HARCOURT, D.D.

INTRODUCTION BY BISHOP CHAS. H. FOWLER, D.D., LL.D.

ILLUSTRATIONS BY THOMAS NAST,
AND OTHERS.

"Ye shall know the truth, and the truth shall make you free."
JOHN 8, 32.

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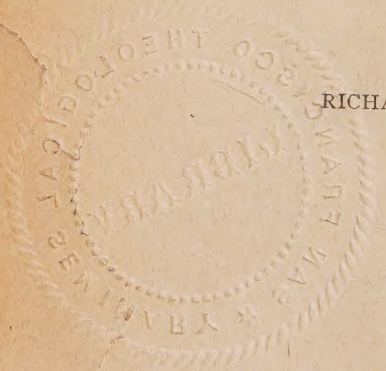

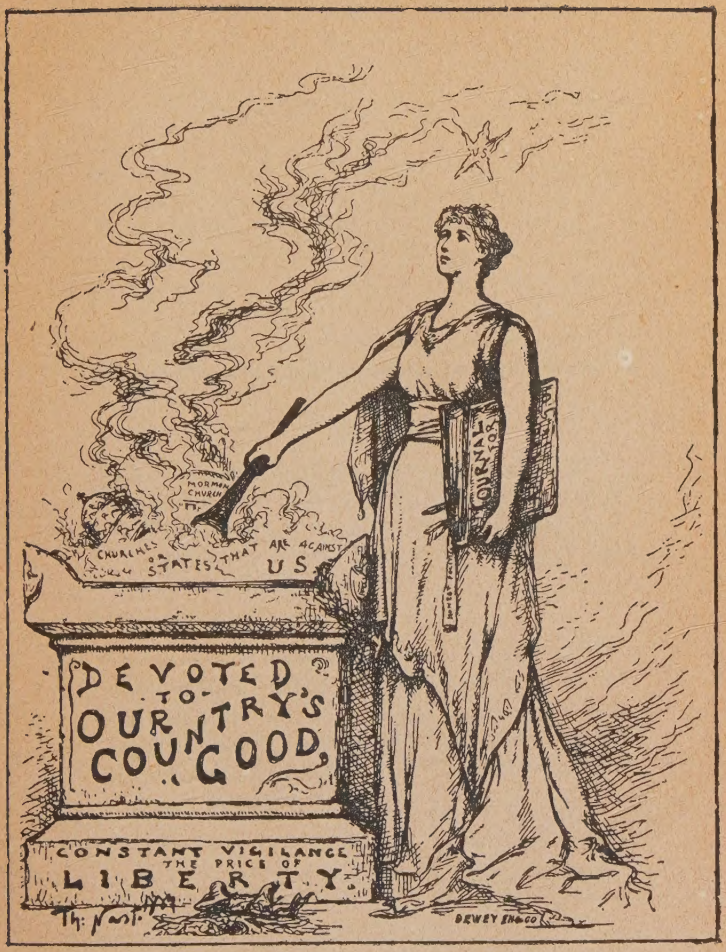
MORMON CHURCH
CHURCHES OF STATES THAT ARE AGAINST US
JOURNAL OF
DEVOTED TO OUR COUNTRY'S GOOD
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—TO THE—

CHAMPIONS OF EDUCATION AND RELIGIOUS LIBERTY,

THE EDUCATORS, AND PARENTS OF OUR SCHOOL CHILDREN,

This Book is affectionately dedicated,

IN THE HOPE

That it may help to preserve our free Public Schools to us as a nation forever.

"I do love
My country's good with a respect more tender,
More holy, and profound, than mine own life."
—*Coriolanus.*

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."
—*George Washington.*

"Let us labor to add all needful guarantees for the most perfect security of free thought, free speech and a free press, pure morals, unfettered religious sentiments and of equal rights and privileges to all men, irrespective of nationality, color or race.
—*Gen. Ulysses S. Grant.*

AUTHOR'S PREFACE.

This volume contains twelve discourses on the Great Conspiracy against our Public Schools, delivered in Howard Street Methodist Episcopal Church, San Francisco, Cal., during the autumn and winter of 1889–'90. They are published as spoken, with a few changes—principally dividing into chapters, and additional quotations from authorities on separate pages.

The popularity of these lectures and the intense interest in the subject have been attested by the throng of intelligent, thoughtful people who came evening after evening, filling every available place in the spacious audience room and halls of the church, while many hundreds sought admission in vain.

We trust the reader will remember while perusing these pages that the words were spoken from brief notes, which only served as guide posts along the journey, and that expressions are given as they came fresh from the heart of the speaker in extemporaneous discourse, and therefore to apply the canons of criticism would be unjust. We have less regarded beauty of diction and well rounded periods, than the desire to state facts, and to convince, in language so plain that it could not be misunderstood.

An enthusiastic and sympathetic audience, has helped and sanctioned the author in this course by frequent outbursts of hearty applause.

These expressions have been retained, as indicating to the larger assembly whom we now address, how certain expressions were originally received.

The assault upon our Public Schools by the Romish hierarchy has commenced in real earnest. She is a bitter, determined, united and powerful foe. As I have watched her encroachments upon our cherished institutions becoming more and more open and daring, the conviction has been forced upon me that to combat her and prevent the usurpation of all that we as Protestants hold sacred, it is *the duty* of all who have investigated her spirit and who realize her purpose, to proclaim and bring out, into the light as far as possible her mischievous workings.

It has been my endeavor in these lectures to deal fairly and impartially. I have carefully studied Roman Catholic authorities, and have given quotations from them to prove assertions made.

In my investigations I have not been blind to many things in her history and system that are admirable, but the great fact remains that she has wandered as far from the pure Apostolic Christianity, whose kingdom is "not of this world," as she has from poor Peter, who declared at the beautiful gate of the temple, "Silver and gold I have none," to his reputed successor living in his thousand-roomed palace, called the Vatican, surrounded by the costliest of earth's treasures, and with an income of millions.

Inspired by that Spirit of Evil who said, "All these things will I give thee, if thou wilt fall down and worship me," her one grand aim is to perpetuate and increase her power and wealth till she shall rule over all the world.

These lectures were stenographically reported by G. W. Hawes, and published the week following their delivery in the *American Standard* of San Francisco. Repeated requests were made, verbally and by letter, that these papers be published in a more permanent form; and we comply, hoping to reach and influence a larger audience by the portrayal of facts which portend a radical and fearful change in our American institutions.

We are greatly indebted to Mr. Slason Thompson, editor and proprietor of *America*, of Chicago, one of the ablest weekly journals published in Our Country, for permission to use in reduced form, a number of Mr. Thos. H. Nast's cartoons, illustrating the school question, which had previously appeared in his paper. We have also taken a few illustrations from *Truth Seeker* and *Life*, for which we wish to give due credit.

We send forth these imperfect pages without an apology, anxious only that the truths stated shall be received and arouse to action before it is too late.

R. HARCOURT.

San Francisco, March 31, 1890.

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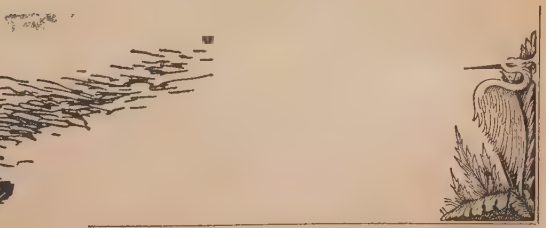

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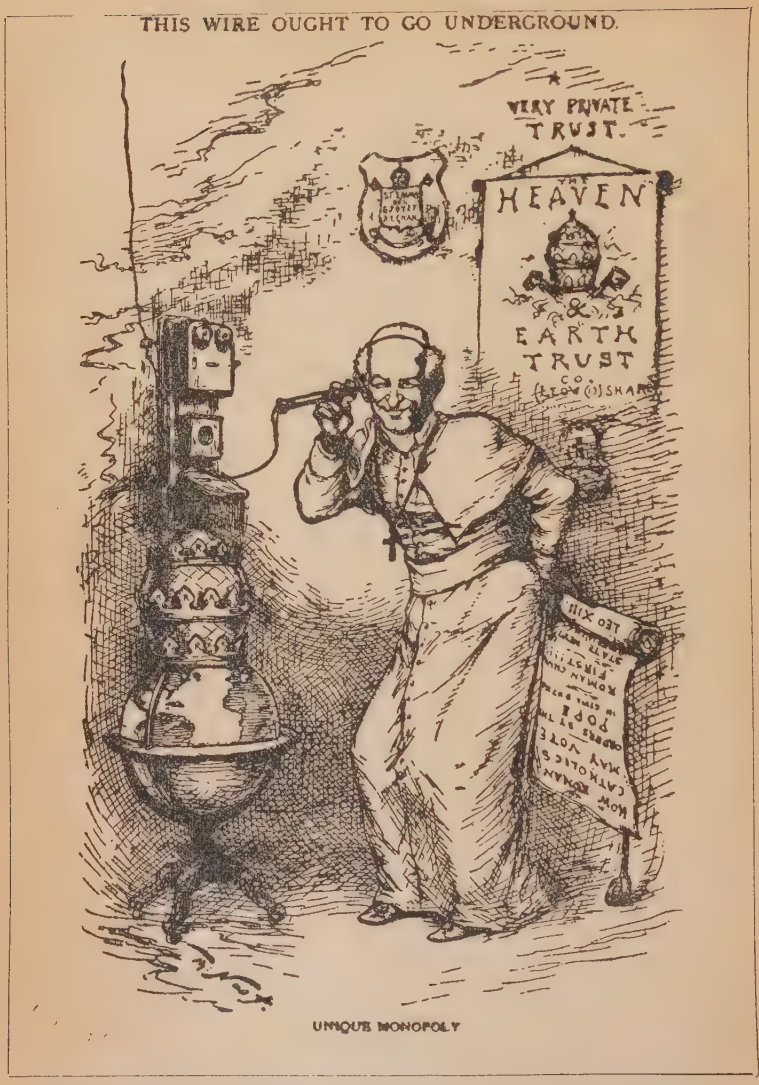


Leo Gets No Response from the Upper World.

The "Living God," of the city of Rome says: "If the *laws* of the STATE are in open contradiction to the *Divine Law* of the *Roman Church*, then indeed, it is a DUTY *to resist* them, and a *crime* TO OBEY them."—*America*,

INTRODUCTION.

I cheerfully speak in this introduction, because I am always glad to plead for the poor man's child. I have not forgotten the winter days of my early youth, when I warmed my bare feet by the fire of the Public School, and stimulated my almost bare mind by the exercises of the Public School. We have no public interests more sacred than those involved in this fundamental Institution of the Republic.

It is not too much to say that any institution or church that suffers on account of the prosperity of our Public Schools deserves to suffer, and can have no just claim for protection. The highest law is the law of self preservation. "The safety of the people is the supreme law." The Public Schools are necessary to the continuance of our liberties. These are trite yet true statements. The church that can find room for its foundations only on the ruins of the Public Schools, has no right to foundations anywhere in the Republic.

Dogmas that will not stand the light ought not to be taught or tolerated. As thoughtful men, we should welcome every test of our creeds. We are going to sea for eternity in these crafts. If they will not stand the ripples and breezes of criticism in time, how can they endure the wild storms of eternity, that will spare nothing but the truth?

The Public School keeps the cauldron of public opinion boiling. This keeps the life of the state secure. Let thought stagnate; then it gives forth a deadly miasma which generates despotisms. Keep thought active and liberty is safe. While we cherish the Republic we must not neglect our schools. We should allow no man to point the finger of scorn at them except under penalty of death. We should stand round them, if need be, with red-hot bayonets.

Nature makes ignorance a crime. The Republic cannot safely lower the standard. Nature punishes ignorance with disabilities. The Republic cannot afford to expose her children to these penalties.

The burglar objects to the electric light on the street, because it interferes with his stealing the wages of honest industry. Why does Romanism object to the Public Schools? Is she continuing the practices of the dark ages? Is she up to some crime? Is the light her acknowledged enemy?

We like this book, because it calls attention to what Romanism is doing against our institutions. Its statements are direct and distinct. Romanism objects to these lectures. They are denounced as disturbers of the peace. We do not so read them. The citations of Romish authorities, showing the hostility of Rome to our schools, are the disturbing elements. There should be no such facts to cite, then these statements would be dead. The District Attorney who arraigns the murderer is not to blame for the trial. The man who committed the murder is responsible for the trial. If he had not met a citizen and left a corpse there would have been no trial. If fifteen centuries had not been piled full of corpses of states and great nations, there would have been less reason for this word of warning.

It seems curious to some that peril should come to fifty-five millions of Protestants from seven million of Papists. If it comes to blows, there will be only a short peril. But it is the insidiousness of this sleepless spirit of self aggrandizement and of hostility to free speech, free press, free schools and free conscience that makes it dangerous. One crooked drug clerk may imperil many families. Half a million Turks have camped in Europe for centuries, and have kept in poverty and under the worst possible despotism more than ten times their own number of people, and that too of people their superiors in education and in character. There is an invading army hundreds of thousands strong landing on our shores every year. This army of invasion marching, into all the strategical points of the Republic, into the great centres of population, has swelled in numbers since we came from Appomatox, several times greater than all the legions under Lee. It is not strange that thoughtful men should be disturbed by all these reinforcements.

Rome boasts that she never changes, and in her spirit she never does. She is affected by her environments. She never uses force where she cannot. She has only one allegiance. She dwells in many lands, but she has only one capital, only one supreme power. She seeks his aggrandizement by all available means. The results of her labors all bear her image and superscription. If we are deceived it is our own fault. She has monuments of her brutalizing despotisms wherever she has had undisturbed sway. No man can travel through the lands where she has had a free chance to work out the full fruit of her policy, and not be powerfully impressed with the success of her degrading energies.

If we accept her sway, and hand over our children to her nursing and to her instruction, we shall sink to the level of the people she has stamped.

In time our morals will sink to the level of the morals in some of the South American Republics, over whose people she has ruled undisturbed by Protestantism for more than three centuries. We will sit down by Spain, once the banker, now the beggar among the nations. We will lock arms with Italy, once the scholar, but under Pius IX. the blockhead of the races ; now, thanks to Victor Emanuel, rising to new life. We can laugh and chatter and dig with poor Ireland, once the schoolmaster of mankind, now the tramp of the races, whose tramping has made every flag glorious except Ireland's, whose brain is too vital to be a mere clod, yet too blind to see that her wrongs come not from the banks of the Thames but from the banks of the Tiber. No, we do not want such a teacher. We do not like her pupils.

Victor Hugo, growing on Roman Catholic soil and in the shadow of Notre Dame, understood her spirit, and is a competent witness. Listen to his testimony.

"Ah, we know you ! we know the clerical party ! This it is which has found for the truth these two marvelous supporters, ignorance and error ! This it is which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. * * * This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to the torture for having affirmed that the number of the worlds was infinite. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety. To find a world was a heresy. This it is which anathamatized Pascal in the name of religion, Montesque in the name of morality, and Moliere in the name of both morality and religion. * * * You wish to be master of education ! There is not a poet, nor an author, nor a philosopher, nor a thinker, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject."

No, we do not want such a teacher. We want to build *men*, not institutions.

We must distinguish between the people who have been deformed and dwarfed under Roman institutions till they are fond of their deformities, and the hierarchy which has been the wise, sleepless, ubiquitous, malig-

nant spirit of evil, hostile to freedom and free institutions. For one, we must keep open our school-houses. For the other, we must keep posted our sentinels.

When a fire spreads rapidly we know that it has friendly material and a favorable wind. So we may judge the public mind by the rapidity with which certain torches spread their flame. A little convention in Baltimore, where laymen and clericals consulted concerning Roman interests, was heralded in the press by columns of telegraphic matter as if a new dynasty was being set up in America. The other day a little Theological School with three chairs was set up in Washington and called a University, and all the papers gave it the utmost announcement, and the great dignitaries of the U. S., a Protestant nation, went there and uncovered their heads and sat down in the underling seats. Surely the material is friendly and the winds are favorable. Surely this is no time for Protestants to sleep, nor for free men to forget their vigilance.

That tiger in the cage seems quite a pet, a noble animal—the most attractive creature in the menagerie; but out among your children it is the same old man-eater of the jungle.

To the people who come to our shores with no allegiance except to the Republic, we bid you welcome, and give you large place for your children under our flag and in our public schools.

To those whose allegiance is sworn to a ruler beyond the seas, and whose work is to conspire against our public schools and our free institutions, we cry with our fathers, "No peace with the Papacy, and no compromise with Rome."

CHARLES H. FOWLER.

Episcopal Manse, March, 1890.

NOTICE!
To all who come to us we say:
"Respect our free institutions and we will respect you; but if you touch those you become our enemies, and must be treated as such."

No Union of Church and State!

No Interference with Religious Liberty!

No Public Moneys for Sectarian Schools or Asylums!

AMERICA.

"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousies of a free people ought to be constantly awake. History and experience both prove that foreign influence is one of the *most baneful foes* of a Republican Government."—*Washington's Farewell Address.*

"Foreign influence to America is like the Grecian Horse to Troy; it conceals an enemy in its heart. We cannot be too careful to exclude its entrance."—*Madison.*

"I can scarcely withhold myself from joining in the wish of Silas Deane, that there was an ocean of fire between this and the Old World."—*Jefferson.*

"It is true, we should become a little more Americanized."—*Jackson.*

"They will make an election a curse instead of a blessing."—*M. Van Buren.*

"The people of the United States, may they remember that to preserve their liberties they must do their own voting and their own fighting."—*Harrison.*

"Lord, preserve our country from all foreign influences."—*The last prayer of Gen. Jackson.*

ROME.

The Duke of Richmond, formerly Governor-General of Canada, said: "The Government of the United States is weak, inconsistent and bad; it must and will be destroyed! So long as it exists, no Prince in Europe will be safe on his throne. The sovereigns of Europe are aware of this, and are determined upon its destruction. They have come to an understanding upon this subject, and decided on the means to accomplish it. They will eventually succeed by subversion, rather than conquest. All the low population of Europe will be carried into America — it will be a receptacle for the bad and disaffected. This will create a surplus, a heterogeneous population, speaking a different language — of different religion and sentiments — they will carry with them their principles — will adhere to their former governments, laws, manners, customs and religion — speak of them among the nations, some of whom will join with them — and they will become citizens — discord and civil war will follow — some popular man will take the lead to restore order — the European sovereigns will aid him — all the ignorant will join, and the government will be subverted."

A CONTRAST.

THE GREAT CONSPIRACY!

CHAPTER I.

THE GREAT CONSPIRACY AGAINST THE AMERICAN SCHOOL SYSTEM.

"O Conspiracy! Shamest thou to show thy dangerous brow, by night, when evils are most free?—*Julius Cæsar, Act II.*

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's."—*General Grant's Speech on Public School System.*

"No great slaughter and notorious calamity hath ever happened either to church or state, of which the Bishops of Rome have not been the authors!"—*I. Sylvius, afterwards Pope Pius IV.*

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Proverbs, 22: 6.*

The future of our country depends very largely upon the training of the children of today.

"A pebble in the streamlet scant
Has turned the course of many a river;
A dew-drop on the infant plant
Has warped the giant oak forever."

In view of this fact, no lover of his country can look with any degree of allowance upon any person or persons who would thoughtlessly, or otherwise, tamper with our Public Schools.

Our system, although not perfect, is, we believe, one of the very best. It aims at the education of the entire childhood of the nation, and no child is to be neglected on account of poverty or color.

Education is closely identified with our nation's welfare. This will be readily granted by every thoughtful person. It is essential for us to maintain our school system, even if we only consider the welfare of those already among us; but when

we think of the thousands of different nationalities and various faiths who are continually landing on our shores, the necessity of keeping up our system becomes still more imperative, from the fact that a degree of intelligence and educational development is demanded by a healthy, sound citizenship!

THE PUBLIC SCHOOL A NATIONAL NECESSITY.

This led Congress as early in our nation's history as 1787 to order that "schools and the means of education shall be forever encouraged"; and Washington in his first message said: "Knowledge in every country is the surest basis of public happiness. To the security of a free constitution it contributes, by convincing those who are entrusted with the public administration, that every valuable end of government is best answered by the enlightened conscience of the people; and by teaching the people themselves to know and value their own rights, and to discern and provide against invasions of them."

In his farewell address he says: "Promote as an object of primary importance institutions for the general diffusion of knowledge."

The Public School System of our country is the child of the Protestant Church. No sooner had the Pilgrims organized their church and built its house of worship, than they founded the free school.

A Governor of Virginia is recorded to have uttered his thanksgiving to God, that in that commonwealth there were no printing presses nor free schools. John Eliot, the apostle to the Indians, in a prayer before the General Court of Massachusetts, in 1645, thus reversed the desire of Berkeley: "Lord! for schools everywhere among us! That our schools may flourish." The free church and the free school are our towers of strength, which the Pilgrims builded for the generations following.

The grand fundamental principal of Protestantism, which we call the right of private judgment, required as its corollary the enlightenment of every individual.

Therefore, wherever Protestantism has prevailed, education, not for the select, but for the many, has been sought, and in a large measure secured. (Applause.)

"This, this is freedom, such as Angels use,
And kindred to the liberty of God.
First-born of Virtue! Daughter of the Skies!
The man, the state in whom she ruled, was free;
All else were slaves of Satan, Sin, and Death."

There is nothing in this land that wins so much the admiration of strangers, or contains so much of promise for the future of the nation, as the Public School System. It is the great assimilating organ of the body politic. Children go into it — English, Scotch, Irish, German, Danish, Norwegian, Italian, French,—and all come out American!

To give unity and homogeneousness to our population, the maintenance and extension of the Public School System is a necessity.

In 1869 Horace Greeley said: "In New York we are now having a struggle. The old world hierarchies are pressing us, and attempting to destroy our public school system, and substitute sectarian theological schools, contrary to the very spirit of our institutions. The time may come when our children will separate in the streets, and go to sectarian schools attached to their various churches; but when it does come we shall have a nation different from what our fathers intended. The American character and the American principle will then be radically changed: then will be the death of our present institutions, founded on common schools and a free Bible! These are our corner stones, and if our nation stands at all, it must stand on these."

What Horace Greeley said in 1869 is doubly true in 1889!

THE PAROCHIAL SCHOOL UNAMERICAN.

Bishop Vincent, in his address before the Church Workers' Council, said: "I am keenly alive to the dangers that imperil us. But the greatest peril today to our country, and to Christian civilization, is the Roman Catholic Hierarchy!

The chief object of attack is our Public School System, which is the glory and security of our nation, and on which largely depends the future welfare and perpetuity of our republic.

The Roman Catholic Church is seeking to subvert our school system in two ways: First, by establishing parochial

schools as competitors of, and to take the place of the public schools.

The parochial school is unAmerican, and ought to be abolished. And yet, at the great educational convention to be held at Nashville, emissaries of the papal hierarchy will attempt by shrewdest sophisms to convince the convention that the parochial school is in no sense inimical to the interests of the public school.

Let us not be hoodwinked by such sophistries, nor be deceived by jesuitical jugglery.

The parochial school is the natural enemy of the public school!

In the second place, it seeks to destroy the public school itself. Rome is the inveterate foe of free thought and free education. If the papal church had its way in this country, it would close every public school in the land, and compel our children either to receive their education at her own hands, or go without education altogether.

It is high time for the people of this country to wake up to the fact that the Roman Catholic Church is plotting either to capture or destroy our public school system. It is our duty as American citizens to see to it that this, the palladium of our Republic, shall be maintained and administered without any interference or dictation by any sect or hierarchy."

So mote it be! These are words that will bear the closest scrutiny. They are truthful words, and well chosen. It is high time for our leaders in the church and in the state to sound the alarm.

> "Smooth runs the water when the brook is deep;
> And in his simple show he harbors treason,
> The fox barks not when he would steal the lamb." (Applause.)

Once Romanists attacked the Bible as a school book; but now they assail the schools themselves. Whatever concealment they may have thought it prudent to practice in former years, they have cast away. They now speak out boldly. A Roman Catholic priest, by the name of Boylan, delivered an address in Pittsburg not long ago, in which he objects to the common schools because they make no provision for the religious wants of the children.

He denies that their wants can be provided for by home training, and his picture of Catholic households is not very flattering to the Roman Church. He says: "Fathers and mothers at home may, indeed, fashion the first outline of character, but to say that fathers and mothers among the humbler classes have either leisure or the ability to educate their children, that their home is the school of Christian instruction, catechetical teaching, formation of conscience and preparation for the sacraments, is either the shallow talk of men who know nothing of Christian education or care nothing for it." This is a frank acknowledgment of the state of affairs that exists in all Roman Catholic communities. The Church of Rome does not make the atmosphere of home pure and wholesome.

This is seen everywhere in her godless homes! Romanism has no power to change the heart or the life; her work is mechanical; it controls by doctrines and dogmas forced upon the child, and ground into him before he has the ability or power to think for himself. It is a system of the most tyrannical slavery of mind and heart. The manacles are placed upon the child before he has power to resist, and thus he is forced to wear them through life.

Another objection to the common schools, as expressed by Father Boylan, is very suggestive; he says that in them the Catholic boy can find none of the symbols or services of his religion. "Take a boy from the school of the Christian Brothers, and bring him into a public school; what are his feelings at the absence of all Catholic practices, of all Catholic teachings? The school has no sacred images, and the children must hide their rosaries. (Sensation.)

"Of course they are not asked to apostatize from their faith, but then they are not allowed to make any profession of it for so many minutes and hours of the day — that is to say, the State buys their souls for so many minutes and hours of time, and during these periods religion is in abeyance, and the Catholic energies of the soul must lie dormant." Father Boylan is correct; the public school, when properly conducted, has no place within its walls for "sacred images" or "Catholic practices," and the Roman Catholic children must hide their beads. (Applause.)

He finds fault with our American schools, because the children are not compelled every half hour to stop in the middle of their studies and offer up a "Hail Mary," or to count their beads, thus binding the Romish yoke of mummery and superstition upon the American youth.

He also advises his people "to refuse to give a vote for any man who is not for free denominational education." "Let me implore you," he concludes, "to make one united and noble effort to tumble from its place the proud dogma of mixed education in the land!"

> "Bulls, pardons, relics, cowls, black, white and gray;
> Upwhirled and flying o'er the ethereal plain
> Fast bound for Limbo Lake."

There is no mistaking what the Roman hierarchy mean after such plain and unvarnished statements.

We Protestants need no longer flatter ourselves with crying "peace, peace," where there can be no peace. The conspiracy is out. The war is upon us.

THE DESPOILING OF OUR PUBLIC SCHOOLS.

The public school is not the place to instruct children in religion; and the assertion that it has been so used is false! Protestant children receive their religious training at home and in the Sabbath school!

It was not Protestant training that Catholic children received in the public school that damaged their Catholic principles, but its free spirit and independence.

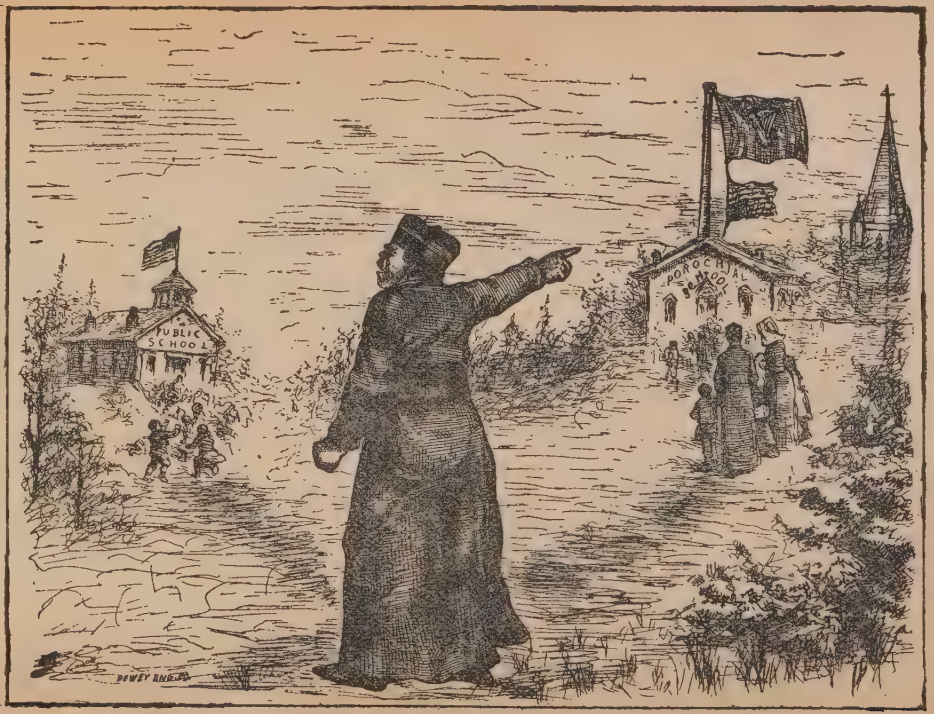
Some Protestants have been too sensitive on this question, and insisted on having the Bible read in the school, when the reading ceased to be of any practical value. We confess, we have not relished the idea of these foreign priests dictating the course we should pursue; but we should look at the matter from a practical standpoint.

The public school only endorsed the home teaching in a general way; but over this we have no longer any controversy.

The removal of the Bible from our schools was the first wedge driven into the firm timber of our American School System!

SLANDER!

"Catholics call for a reformation of the Public School System of Education, because it is dangerous to the well being of the community; because it is the parent of infidelity, an abridgement of our constitutional rights and destructive of parental authority. This System of Public School Education is defective, in leaving out what it ought to teach, and thereby keeping the youth of our times in shameful ignorance of what they ought to know; but I furthermore charge it as being a vehicle of gross untruth."—*Father Gleason, Oakland, Cal.*



Cursing the Children on their Way to the Public Schools.

Now the Romish Hierarchy find that even contact with our children, and the study of our text books, is hurtful in building up Roman citizens on this continent. Hence their purpose to despoil our public school system, "and to make one united and noble effort to tumble from its place the proud dogma of mixed education in the land."

First it was, "Out with the Protestant Bible," now it is "Out with the Protestant text books, teachers and children."

A LOYAL, FAITHFUL TEACHER COMPELLED TO RESIGN.

I was not surprised, on returning to my home last week, to find some of the lovers of our American School System greatly alarmed and chagrined, at the recent action of our City School Board in forcing Prof. Swett to resign his position as principal of the Girls' High School.

Prof. Swett is in the vigor of manhood, has filled this high position with credit to himself and honor to the city for many years. As a scholar, one of the foremost in his profession; as an author, sealed and accepted by the public, and endorsed by the leading educators of our land; as a gentleman, occupying one of the most responsible positions in our city for the past thirty years.

Our newspapers have criticized this shameful affair, but have ingeniously avoided putting theblame on the proper parties.

Some of them lay it on Mr. Chas. Stone and certain of his confederates.

Some put it on Buckley and his gang; while others lay the sin at the door of the Kennedy family. Max Popper, as reported in the *Call*, says: "That Mr. Stone rules the Board, and he in turn is dominated by the Kennedys. It was on the strength of Thomas Kennedy's report that Stone threatened Swett with dismissal, and the report was carefully concocted to prove that a man whose name is a household word throughout the country, was incompetent to run the Girls' High School."

THE PRESS AFRAID TO NAME THE ENEMY.

We cannot think for a moment that the men who edit these newspapers are ignorant of the guilty party! They say that the majority of the men who make up the School Board are

honorable men, and they make Hearst, Buckley, and Kennedy the scapegoats. The fact is, Prof. Swett was too strong a man to be at the head of the Girls' High School. They wanted a cipher. Swett was not pliable enough for their use; he therefore must go, and an hireling fill his place who will yield to their behests without asking any questions. (Sensation.)

THE HAND OF THE JESUIT IN THE REMOVAL OF TEACHERS.

I am reminded here of the story of a committee from a certain Methodist Church who wanted a minister after their own hearts. They called upon the Bishop, and said: "We want a well rounded man, one without any angles, Bishop." "I see," said the Bishop, "what sort of a man you want. You want a cipher, that is the only figure without angles, and you can get plenty of them without applying to me."

All who know anything of the methods of Jesuits in carrying out their plans, know this, they never work openly or above board. In secret they do everything; their outward actions are the acts of their tools. But who is this Kennedy? Where did he come from? In whose employ is he? What has he done for our schools since he came here? Who backs this man? In whose interest is he working? These questions need no answers from me. The power behind the scene occupies a large building on Van Ness Avenue and Hayes Street.

When I make this announcement, I am not giving you a new fact. It is one that they themselves proclaim without blushing. They boast of what they will do with our Public School System as soon as they shall have the power.

Two years ago Professor Henry Sanger, then assistant teacher of the Girls' High School, was forced, as Mr. Swett was this year, to send in his resignation. I will give you Mr. Sanger's own words. In his letter he says: "When, on the complaint of the Rev. Father Gallagher, I was suspended last August (that is two years ago), without proper trial, and in flagrant violation of the rules and regulations of the Board of Education, I intended, though I had been promptly reinstated, to resign at once my position as teacher of the San Francisco Girls' High School,

"The earnest solicitations of leading citizens, the almost unanimous sympathy of my scholars, irrespective of creed or nationality, the hope that the future might bring a change, prevented me at that time from following my own inclination and serving my individual interest. But now, as in my opinion as a teacher, the new course prescribed for the Girls' High School is one beneath the grade of a high school, and as it cuts out the history of the Protestant Reformation from English history, a matter at once humiliating to me as an American citizen, and embarrassing to me as a teacher, I now resign my position as assistant teacher of the San Francisco Girls' High School, to take effect at any time most convenient to your honorable Board, not later than the first of August of this year."

PRIESTLY POWER.

On complaint of Father Gallagher, Professor Sanger had to leave!

Last year Prof. Lambert, Assistant Principal of the Lincoln Grammar School, had to resign. The charge brought against him by the Inspector was "incompetency." But the real cause was that he united with the "American Party." (Sensation.) Is it a crime to be an American?

A Catholic priest complained of Prof. Swett, an honorable man, who has stood before you for thirty years without reproach as a teacher, occupying one of the most responsible positions in your city, one year ago for teaching history in the Girls' High School; this year he was forced to send in his resignation, because of that complaint made by a foreign priest, which had never been given up.

During the week I received the following letter; it will speak for itself: "San Francisco, July 7th. Dr. Harcourt — Dear sir: Having heard you speak last Sunday evening, and being in thorough sympathy with your efforts, and knowing of a little friction that happened between Mr. Swett and a Catholic priest, I give it to you. Mr. Swett, in teaching the text books of history, told some hard things against Romanism. A young Irish girl, hearing it, told her mother; the mother told it to the priest, and the priest told it to the School Board, who brought

Mr. Swett to trial. Mr. Swett did not deny it, but told them it was in history and the text books. The School Board exonerated him. If you care to look this up, I believe it to be a good point. Yours truly, ———."

This letter is from a reputable citizen, well known to many of you. Happening to meet, for the first time, on last Thursday a member of Prof. Swett's family, I asked permission to read the letter, and having read it, I said, "Is that true?" The answer was, "Yes, it is true: it is all true, every word of it." It is the old story:

> "Hercules demands a lamb each day,
> For keeping, so he says, the wolves away.
> Imports it much, meek browsers of the sod,
> Whether he devour you, or a God?"

"It is a most significant fact," says the *Boston Citizen*, "that in this school question in Boston, not one Roman Catholic has dared to defend the public school openly; while, at the same time, they boldly demand positions on the school board, positions as teachers and janitors,—and the Protestant people of Boston are aware that in this city today there are hundreds of Roman Catholics employed in our schools, *not one of whom is at heart friendly to these schools — except so far as their priests allow them to be.*" And what is true of Boston in this matter, is true of every large city in our land. The fact is just this: the Roman Catholic hierarchy have only one purpose as regards our public schools, and that is their destruction. And where they cannot accomplish this with one stroke, they seek to do it by the removal of our loyal teachers, and filling their places with their own servile subjects. They hate our system of education, and have sworn to overthrow it.

DANGER FROM THE INDIFFERENCE OF AMERICAN CITIZENS.

Many of our good people are blind to the danger that threatens us as a nation. You cannot get them to believe that the purpose of the never ceasing, restless and great political organization, the Roman Catholic hierarchy, is our overthrow as a nation.

"Great evils ask great passions to redress them
And whirlwinds fleetest scatter pestilence."

History repeats itself, and to know how this avaricious power works, you have but to turn to the past. A little over 200 years ago Cromwell saved his country from the insidious intrigues of Charles I. and Archbishop Laud. He saved Ireland from the cruel domination and tyranny of the Roman Catholic Jesuithood; and yet, in less than forty years after, there were those who laughed at the idea of intrigues by the Roman Catholic hierarchy.

That was the hour of the nation's greatest crisis. Tryconnel, whom Lord Macauley describes as "Lying Dick Talbot," plotted with Jesuits and with King James II. to overturn the Protestant Constitution in church and state, and to carry out a conspiracy to separate Ireland from England, and to put it under the protection of Louis XIV., and to accredit an envoy to the Papal Court. A full detailed account of this infamous conspiracy is to be found in a book which was supposed to have been destroyed in the Louvre, still extant, which can be consulted. The object of this conspiracy was: first, to weaken, and if possible extinguish the Protestant Church in Ireland; secondly, to worry out the Protestant landlords, by degrees to expel them from Ireland, and to hand over their estates to Roman Catholic tenants; thirdly, to put education in Ireland in the hands of the Jesuits; fourthly, to substitute for the written law of the land the unwritten law of the agitators, or rather the canon law of Rome.

Now if you will scan with care this outline of the Romish conspiracy of ancient times, and cast your eye over the movements of this same power in our midst today, you will find a remarkable similarity in their methods of attack. In the first place they weakened our public school system by leading us to cast out the Bible and prayer, that they might cry "Godless Schools," as they are now doing.

Secondly, they are now clamoring for a division of the school funds, claiming that it is not just to compel them to pay for the support of schools which they do not patronize. Thirdly, in their attempt to have the state employ the sisters and brothers of the Church (Jesuits) as teachers in our public schools.

Fourthly, in forcing into our schools, as in the city of Boston, Romanized and untruthful histories and text books. Fifthly, by the establishment in our midst of parochial schools by which their children shall be separated from ours.

"Lands intersected by a narrow firth abhor each other.
Mountains interposed make enemies of nations
Who had else, like kindred drops, been mingled into one."

So the parochial school training makes a distance between its subjects and loyalty to the American Government as far as from Washington to Rome. Loyalty to the Pope in church and state is the one thing uppermost in all parochial school training, and this means disloyalty to every other power. (Sensation.)

CONSPIRACY OPENLY PROCLAIMED.

That the Romish hierarchy intend to destroy our American Public School System is no longer a covert and secret purpose; they speak of it openly in their churches and in their councils. They expect to subvert our laws, and make liberty of thought and of speech a thing of the past. Let it not be forgotten that this vile conspiracy against our schools is in reality a blow at our nation's life, for right well is it understood in Rome that "before the avaricious, all consuming priesthood can monopolize four-fifths of the property of this country as they have done in Mexico, before they can crush out the liberties of this Anglo-Saxon people, as they have crushed out the liberties of every people they have ever ruled, it will be necessary to enthrone their degrading superstitions, and make the people fear the assumed witcheries of the priesthood. Before they can do these things universal ignorance must be established, and this requires the destruction of our public schools."

"What art thou, execrable shape,
That darest, though grim and terrible, advance
Thy miscreated front athwart my way?" (Applause.)

The great English leader Disraeli, in his day, asked: "What is this power beneath whose sirocco breath the fame of England is fast withering? Were it the dominion of another con-

queror, another bold bastard with his belted sword, we might gnaw the fetters which we could not burst. Were it the genius of Napoleon with which we were again struggling, we might trust the issue to the God of battles, with a sainted confidence in our own good cause and our national energies. But we are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood."

Our own Washington said: "Put none but Americans on guard": and in this hour of the greatest struggle of our nation's history we say, "Put only the friends of our American School System in as teachers."

"GODLESS PUBLIC SCHOOLS." A GAME OF "BLUFF."

Romanists inveigh against our Public School System as "godless," and at the same time they insist upon the importance of religious training.

This is a very plausible but fallacious way of reasoning; as every Protestant advocate of secular education will admit its importance, equally with the Romanist.

The question is, Where shall it be given? Shall the state schools be made the scenes of sectarian teaching, and thereby of religious strife? Or shall the state funds be distributed to sects for their ecclesiastical schools, and the common schools be abandoned, and thus the education of the subjects of the states be entirely in the hands of religionists? God forbid! The only true ground is, that no teaching shall be given which is sectarian in its tendency; while all teaching must be given which is essential to the formation of the character of a good citizen!

Uncle Sam, like the good mariner,

> "Though pleased to see the dolphins play,
> He minds his compass and his way;
> And oft he throws the wary lead,
> To see what danger may be hid;
> At helm he makes his reason sit,
> His crew of passions all submit.
> Thus, thus he steers his bark, and sails,
> On upright keel, to meet the gales!" (Applause.)

CHAPTER II.

CONSPIRACY CONDUCTED THROUGH POLITICIANS AND OUR LIBERAL LAWS.

"When devils will their blackest sins put on,
They do suggest, at first, with heavenly show."—*Milton.*

"In a word, our national safety demands that the fountains of political power shall be made pure by intelligence, and kept pure by vigilance."—*James A. Garfield.*

"Hist! No noise barking against the American Public Schools. A still hunt is what the church wants; the parochial schools are to be defended and the public assailed unflinchingly, but with prudence, with suavity, and with opportuneness."—*Father Scully, of Cambridgeport.*

"Americans should not forbear to visit with their utmost resentment whoever suffers the sources of public instruction to be tampered with by foreign priests, or who through fear or ambition betrays the public into the hands of their bitterest enemies."—*Dexter Hawkins.*

Our common schools have been called "godless." "This is the language," says Dr. McGlynn, "of fanatical priests. They are not godless. Because a scholar does not say God, God, God, all the time, it does not follow that the public schools are godless."

In an article in the *Catholic World* some years ago, the writer said: "The exclusion of the Bible would not help the matter. This would only make the schools purely secular, which were worse than making them purely Protestant."

According to this statement, therefore, our schools as they are conducted in California, without the reading of the scriptures or the Lord's prayer, are more objectionable to Roman Catholics than when they had the Bible and prayer.

The true purpose of the Romish hierarchy in establishing parochial schools, was plainly disclosed in an article which appeared some time ago in the *Tablet,* of New York, headed: "How the Church Saves Society."

It says: "Catholics of foreign birth, or the children of foreign born parents, are frequently called upon to Americanize; which very naturally is understood to mean, that they should study to adopt the tone and sentiment of the country; the very

thing which they have too many temptations to do, which they are doing, and which prevents them from rendering the service to the country which they otherwise might. That they should Americanize on becoming American citizens, so far as to understand and feel that this henceforth is to be their country, and the home of their children, and that they are to be loyal to it and serve it according to their ability, is no doubt their duty, and implied in the very act of naturalization; but they will often discharge this duty better by *resisting the popular tendencies of the country*, than by suffering themselves to be carried away by them. They serve the country better, far better, by retaining than by losing the virtues they bring with them from the old world, for they are almost always the virtues the American people lack. The Catholics bring with them the Church, and usually the habits formed under her teaching and discipline; but unhappily, to Americanize is too often understood to mean throwing off those habits, and adopting the habits of the American people; formed under heresy, infidelity, and democracy divorced from the Catholic faith and the Christian spirit. The hierarchy see this, and in order to guard against it, and to save the faith and virtue of the Catholic people, in the midst of a population hostile to both, strain every nerve to establish Catholic schools for all Catholic children, so as to train them up to be real Catholic people. In this they are, in point of fact, rendering the greatest possible service, not only to the Church, but to the country. They thus guard, as far as possible, against the dominant vices of American society, and supply to it the virtues it lacks. If Catholics were in their social and political life to act on the same principles, and in the same manner, that non-Catholics do, what better would they be for the country than non-Catholics, who we have seen are impotent to save it from the ruin to which it is now rushing with such fearful rapidity. Yet all this talk which we hear about 'Americanizing,' 'imbibing the American spirit,' and 'placing ourselves in harmony with American society,' tends, so far as it has any influence, to make us lose our Catholic virtues for American vices."

This article clearly states a determination to train up in our country a nation of Roman subjects. Had it not actually been

printed as an editorial in the leading organ of the Church, many who are now playing fast and loose would doubtless deny its genuineness.

THE TROJAN HORSE AT THE GATE OF LIBERTY.

The struggle is already begun—the sound of the tocsin is heard in the land. Shall we conquer, or be conquered?

Such an attack upon our American School System shows the Church of Rome to be not a religious sect, but a political corporation seeking to *centralize power* in a foreign potentate.

"A fatal circle,
Upon whose magic skirt a thousand devils
In crystal forms sit tempting innocence,
And beckon early virtue from its center."

I lift my voice tonight in defense of our American Schools, and against the great conspiracy now going on in our land for the overthrow of the educational system, which alone gives us hope for the permanence and perpetuity of our commonwealth, and I call upon the school commissioners all over our land to ponder the words of *The Tablet.*

The Hon. John Jay once said: "The danger from political corruption, and from that foreign influence against which Washington so beseechingly entreated us, have increased, are increasing, and ought to be diminished. The socialism and infidelity of other lands, and especially the Jesuitism which has aroused the enmity of governments and of the people of all countries, and of whatever faith, are crowding to our shores * * * The members of the society (the Jesuitical Romish hierarchy), now muster in force in our republic, boasting of their numbers, their schools, their colleges, their wealth, and their power. Their avowed principles and aims are in direct hostility to the supremacy of our constitution and laws, to the independence of the state, to its right to establish public schools, to the validity of our marriages * * * to liberty of speech and press, of conscience and education."

This band of foreign priestly conspirators, with no sympathy for the American government or its system of education, are secretly plotting for the destruction of both! They have

been watching with untiring vigilance every phase of our system, and they have seen that the public schools were the nurseries of American ideas, of American freedom, of American progress, and that a large number of children born of Roman Catholic parents, who were educated in these schools, were thorougly Americanized by them. Therefore, by the advice and co-operation of the Pope, they have resolved to take possession of our schools, to Romanize them, or to ruin them.

Their "Lord God, the Pope," must have the preëminence in all things! Loyalty to Simon Peter is before loyalty to Uncle Sam. The enemies of our public schools are thoroughly organized, and are everywhere active, energetic and determined. While the priests hold the terrors of the Church *in terrorem* over Roman Catholic families, they control weak-kneed Protestants and truckling politicians by threats of withholding their votes.

Sixty per cent of the teachers of the public schools of our city (San Francisco) are Roman Catholics. (Sensation.)

Rev. F. S. McCarthy, S. J., in a sermon reported in the *Boston Journal*, Dec. 23rd, 1887, said: "The public school is a national fraud; it must cease to exist and the day will come when it will cease to exist. There are 8,000,000 Catholics in the United States, and they protest against this institution. It is subversive of the rights of the individual, subversive of the rights of the family, subversive of the rights of religion, and subversive to the divine rights of God himself."

These disloyal sentiments are being taught in every Roman Catholic school, and any opposition to them brings to the subject the penalty of excommunication!

According to their own laws the good Romanist cannot be a loyal citizen of any conntry. Germany has met this danger by establishing a strict jurisdiction and supervision over its educational system. Switzerland and Brazil have banished papal Bishops and Jesuits from their schools. Just as Europe becomes enlightened and liberalized, the Roman Church power weakens. Catholicism has been propagated by the twin powers of persecution and ignorance, and as people become enlightened they defy the powers of persecution, and the grasp of the monster correspondingly weakens!

Thus it is all over Europe. France has awakened from her long nightmare to a more liberal religious policy; and other countries are falling into line. (Applause.)

The weapons of truth—

> "Like the sword
> Of Michael from the armory of God
> Are given her so tempered, that neither Pope
> Nor Papist can resist their edge."

TAKING ADVANTAGE OF OUR CIVIL AND RELIGIOUS LIBERTY.

The Romish Church is looking to this land as her refuge and asylum. She takes advantage of our liberal laws, and here she hopes to set up her throne. Now before this hope can have any semblance of realization she must destroy our schools.

Bishop Cox, of Western New York, is not afraid to express his convictions on this question. Would there were more Bishops like him! Not long ago he preached a sermon in St. Paul's Church, Boston, on "National Education, and Foreign Dictation Concerning the Same." "I am not," he said, "going to maintain that Roman Catholics may not be good citizens, provided they are indeed Americans and intend to be Americans; but if, on the contrary, *they determine to be foreign* in their views of social, domestic and political questions as well as religious truth, then I must oppose them, because they are not Americans. And because they presume to dictate to Americans, not of their own spontaneous will, but because a foreign power commands them to do so; a power which never in all history has been in sympathy with freedom of education."

The *Freeman's Journal* tells us that "These public schools are devouring fires and pits of destruction; they ought to go back to the devil from whence they came." The Chicago *Tablet* says: "The common schools of this country are sinks of moral pollution and nurseries of hell." A Roman Catholic editor says: "The horrible immoralities of the youth in the public schools, and the disregard of religion among those brought up under their influences, prove our position, that the future of the Catholic religion in this land is bound up with the ex-

clusion of every schooling not under Catholic direction and control. Let the public school system go to where it came from, the devil." The New York *Tablet* says: "Education itself is the business of the spiritual society alone, and not of the secular society. The State usurps the functions of the spiritual society when it turns educator. The Public School System is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished forthwith."

"Hinc nunc præmium est, qui recta prava faciunt."

INFORMATION FROM THE ENEMY'S CAMP.

Bishop O'Farrell, of Trenton, N. J., in his sermon preached a few months ago in St. Bernard's Roman Catholic Church, New York, wickedly slandered our public school system. He said, that "after forty or fifty years of the public school system they found that dishonesty was becoming more and more prevalent, and that suspicion was attached to almost every man. There was scarcely an honest man who got credit for his honesty."

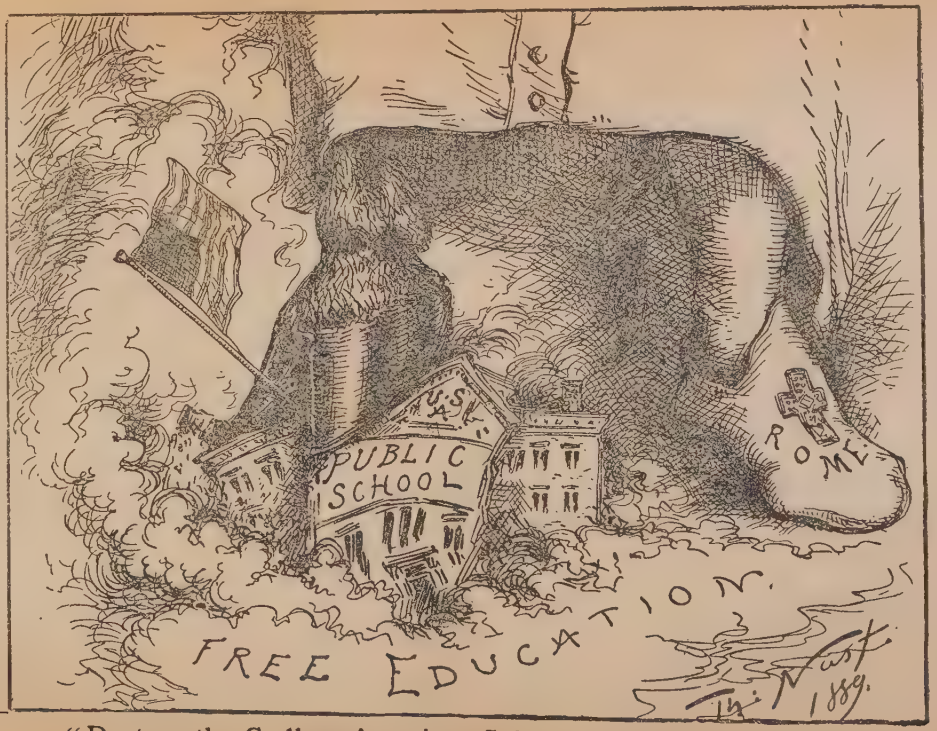
This, he claimed was the effect "of those grand public schools in which no religion was to be taught, where the free and intelligent nature of the boy was to be developed."

This is but an echo of what other and abler men have said.

At a meeting held by "The Irish Catholic Benevolent Union," in St. Louis, it was "resolved, that the present system of public schools, ignoring all superintending authority, and making God the first knowledge, the last thing to be learned, is a curse to our country, and a floodgate of atheism, of sensuality and of civil and social corruption."

On that occasion Priest Phelan said: "If religious instruction was excluded from them * * * they were the most objectionable of all schools. The public men of America were educated in the public schools, and were examples of the system, and they were the most corrupt and dishonest of any country in the world. Men could steal in this country with impunity, provided the amount is large enough. That the children of the country go heels over head to the devil, must be attributed to the education they receive in the public schools,

"There is no longer a School Question for Catholics. It is closed. The door of discussion, which was slightly ajar prior to 1884, was closed, locked, bolted and barred by the Plenary Council held in that year, which directed that Christian Schools should be maintained by all the parishes of the United States not prevented by extreme poverty from carrying them on. The decree is a law for priest and people." — *Catholic Review.*



"Destroy the Godless American Schools."—Orders from Rome.

which does not fit them for the temptations of the world. In these schools men of science are honored and eulogized, but the name of Jesus Christ is not allowed to be mentioned with reverence. The children turn out to be learned house-thieves, scholastic counterfeiters, and well posted in all schemes of deviltry."

We here utter our solemn protest against these slanderous sentiments by *foreign priests!* In the name of the noble army of school teachers who have devoted their lives to this high calling, we protest! In the name of all the parents who have had their children educated in our common schools; in the name of the parents who are now sending their children to our schools; in the name of the vast army of young men and women who have passed through our public schools, and are now filling honorable positions in life; and in the name of the multitudes of children now in attendance upon our public schools, we protest!

The declaration of the Bishop of Trenton is a libel. We pronounce it false in every particular!

> Romanism has "fallen
> Into a pit of ink; that the wide sea
> Hath drops too few to wash her clean again;
> And salt, too little, which may season give,
> To her foul, tainted flesh." (Applause.)

We deny the assertion that the men educated in our public schools "are the most corrupt and dishonest of any country in the world."

The public school has produced some of our noblest men. Charles Sumner, Wm. H. Seward, Abraham Lincoln, Vice Pres. Henry Willson, Schulyer Colfax, U. S. Grant, Wm. H. Evarts and James A. Garfield were educated in our common schools; men, of whom any nation would be proud, and we have thousands just like them!

We think the names of the public men who were educated in our common schools will compare favorably with the names of the public men who were educated in the parochial schools; Tweed, Sweeny, Conley, Brennan, O'Gorman, Lynch, Kelly, Morrissey and the major part of the boodle aldermen. I deny the assertion that from the lack of proper training in our schools our public men are dishonest. We think the cause for such

slight weaknesses is nearer home, with Romish priests rather than with the common schools. (Applause.)

ROMANISM AN IMMORAL INSTRUCTOR.

We would remind Bishop O'Farrell that the common school does not deal out indulgences for sin. The Romish priests do. The common school does not teach the children that they may lie and it has power to absolve. The Romish priests do. The common school does not teach the children that they may perjure themselves and it can pardon them. The Romish priests do. The common school does not teach the children that they may steal and it will all be made right if they will divide the plunder. The Romish priests do.

These are the men who find fault with our common schools. These *foreign* gentlemen should be reminded that "foreign Roman Catholic rumsellers make foreign paupers, criminals, lunatics and vagrants. Foreign voters, controlled by foreign priests and foreign saloon keepers, and misled by newspapers and telegraphic reports, edited, controlled and manipulated by the same parties and in their interest, foster the rum business, elect foreign-born officials, trade with corrupt politicians, license Irish Catholic rumsellers, control the politics of the country, fill the land with drunkenness, violence, vice, misrule and crime. And now these foreign gentlemen propose to assail the common schools, and train up their own children under the exclusive control of teachers and leaders whose methods of instruction and training have already been so fruitful of crime and drunkenness and pauperism."

The boy who attended the public school, and was chased out of a tenement house and flogged by his brutal German father, was right, when he declared that what hurt him most was to be abused by a blamed foreigner.

The Roman Catholic hierarchy is the chief if not the only foe of our American public school system.

THE PRODUCT OF PAROCHIAL SCHOOL INSTRUCTION.

If our public school system is to be charged with the cause of much of the dishonesty, of the political and social immorality of our land today, would it not be well for our accusers

to regard the results of another school system in other places? What about the schools of France, of Italy, of Spain, and of South America?

These are governed by the infallible head, and guided by a whole band of Cardinals. What about the honesty of the men in our country who were trained in Roman Catholic schools? Let us look at this side of the question for a few moments.

Are you aware that nine-tenths of all the inmates of our prisons and jails received their education (what little they had) in Roman Catholic schools?

Here is a very suggestive array of facts taken from the criminal records. Our population of foreign extraction constituted in 1880 20 per cent of the population of New England, and furnished 75 per cent of the crime. (Sensation.)

The Howard Society of London reports that 74 per cent of the Irish discharged convicts have come to the United States. The wholesale liquor dealers are estimated at 65 per cent foreign born, and the brewers 75 per cent.

Philadelphia has 8,034 persons engaged in the rum traffic, and who are they? Chinamen, two; Jews, two; Italians, eighteen; Spaniards, one hundred and forty; Welsh, one hundred and sixty; French, two hundred and eighty-five; Scotch, four hundred and ninety-seven; English, five hundred and sixty-eight; Germans, two thousand, one hundred and seventy-nine; Irish, three thousand and forty-one; Africans, two hundred and sixty-five; Americans, two hundred and five. Of this number, three thousand, six hundred and ninety-six, all were *foreigners* but one.

And of the whole number of 8,034 engaged in the liquor traffic of that city, 6,418 had been arrested for some crime! The most immoral centers of New York city are the liquor saloons, and yet *nine-tenths of these are run by members of the Roman Catholic Church.* The Roman Catholics of Scotland are one-twelfth of the population, but they furnish one-third of the criminals. In England and Wales they are one-twentieth, but they furnish one-fourth of the criminals.

In Ireland they are three and one-half to one, and yet they furnish six criminals to one for the Protestants. Let Roman

priests consider these facts. The county of Tipperary, Ireland, is wholly Catholic, and has a population of 216,000. The six northern counties, Londonderry, Antrim, Donegal, Tyrone, Down, and Armagh, are Protestant counties, and have a population of 1,482,000, and these have less crime than Tipperary county alone. And again, consider these facts: England is Protestant, and has four murders annually to 1,000,000 population; Ireland has nineteen, Austria thirty six, the papal states one hundred. God save us from parochial schools, and save to us our public schools! (Applause.)

"Disperse this cloud, the light of heaven restore;
Give me to see, and I will ask no more."

The showing of our own city is still more significant. The foreigners engaged in the liquor business in San Francisco will outnumber the American born and educated 9 to 1, and 95 per cent of them received their education in Catholic schools.

PULLING THE WOOL OVER AMERICAN EYES.

Another statement by Bishop O'Farrell is worthy of your notice, especially in the way he puts it. Hear him! "I cannot help saying, as an Irish Bishop, that the greatest glory of Ireland was in those days when, under the influence of Catholicity, the whole island became a storehouse of learning.

"If ever the charge is brought up that the Catholic church is opposed to learning, we can point to that island as the most Catholic in the world, where were produced the greatest benefits for the human race."

We do not claim that the Romish church is opposed to learning. She has her colleges and her universities in which to educate the few, and she believes in the education of the few, but only for the control and enslavement of the many. If Bishop O'Farrell had asserted that the Romish church was in favor of a system of popular education, we would declare such a statement false!

All readers of history know that "in the year just preceding the downfall of the Roman Empire, the masses were robbed of their intelligence, the rulers declaring that all they needed was 'bread and the circus.' The Church rulers (the

Roman hierarchy,) in America today are traveling the same road, and are declaring that their people need only two things, 'bread and catechism'; and the parochial schools are established to provide the latter. The Bishops claim to be the masters of the people, and demand the right to do the thinking and governing of the people. This doctrine is ten thousand times worse in this free democratic republic of America than it was in Cæsar's day at Rome."

A good authority on this position of the Church is Rev. Dr. McGlynn, and he says: "The leaders (the Pope, Cardinals and Bishops,) in the Catholic Church at Rome today, are protesting vigorously that there is already too much education; that the less education the people have, the better it will be for them."

Rome is opposed to popular education, therefore her purpose to break down our Public School System. Look at the countries where she has had dominion, to prove this statement true! Go to Italy, the land of azure skies, and of scholars, that stood in the forefront of the nations for so many years; and what is Italy now?

Italy has for centuries been under the control of Papal Rome, and not for a single instance did she make any attempt to educate the common people. Look at Spain! Spain, that shone so illustriously in the march of centuries gone by. And in that land of churches she has never educated the common people.

No country of Europe has been more thorougly controlled by Romanists than Spain. The priests have had the moulding of the popular mind for centuries, and they have drawn from the people a larger revenue than that of the government, yet a more demoralized and illiterate people cannot be found in the civilized world! Out of their sixteen millions, twelve millions can neither read nor write, and only three millions can both read and write.

Do you want this state of affairs to be brought about on this side of the Atlantic? Are you ready to give up the priceless boon for which your fathers died? Shall the old man on the banks of the Tiber dictate the policy that shall govern your schools? I trust not!

During the War of the Rebellion, the question was asked Mr. Seward, then Secretary of State, whether he would accept of any foreign intervention looking to the settlement of our difficulties. His reply was that the people of the United States were able to settle their own difficulties without foreign interference. Now, as we enter upon a struggle in behalf of our schools that will test our nation's strength and virtue, we want no foreign intervention. We are fully competent to manage our own common school affairs without the advice or dictation of any foreign power, or of any Pope, throned or dethroned! And further, we here declare that so long as the American spirit survives, no foreign power, whether here in our midst or abroad, shall be permitted to direct or control the internal affairs of this nation!

Some years ago there were those in this land who had conscientious objections to the American flag.

Did we pull down the old stars and stripes to ease that conscience. Nay! Nay! We lifted up the glorious banner and held it there, and the command went forth from the lips of a hero, and was re-echoed by every loyal heart,—"Whoever attempts to pull down the American flag, shoot him on the spot!"

And so we propose that the banner of the American schools shall float just as high and just as long as the flag of the Union!

This is the patrimony our fathers handed down to us. A birthright more precious than gold, which prompted our own poet Longfellow to write, with his eagle eye upon our nation's future,

"Thou too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee!" (Applause.)

VOICE OF THE POPES.

"Deus altra in terra."

"Idem est dominum Dei ac Papæ."

"Education outside the control of the Roman Catholic Church is a damnable heresy."

—*Pope's Syllabus.*

"When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart."—*Pope Pius IX.*

"The Romish Church has a right to interfere in the discipline of the Public Schools, and in the arrangement of the studies of the Public Schools, and in the choice of teachers for these Schools."—*Pope Pius IX., Enc. 45.*

"Public Schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age."—*Pope Pius IX., Enc. 47.*

"While teaching primarily the knowledge of natural things, the Public Schools must not be separated from the faith and power of the Romish Church."—*Pope Pius IX., Enc. 48.*

"Flectere si nequeo superos, Acheronta moveto."—*Virgil.*

CHAPTER III.

THE ATTACK UPON OUR SCHOOL BOOKS AND TEACHERS. FOREIGN SCHOOLS ESTABLISHED.

"When I see priests engaged in this business of destroying common schools, and attempting to take the whole education of their people in their own hands, I feel like saying, 'Mind your own business.'"—*Dr. Edward McGlynn.*

"Absurd and vain attempts to bind
With iron chains the free-born mind;
To force conviction and reclaim
The wandering by destructive flame.

Bold arrogance; to snatch from heaven
Dominion not to mortals given;
Our conscience to usurp the throne,
Accountable to God alone."

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—*Proverbs, 3: 13, 14.*

Wisdom is the thing to be desired. In it lies the peace, prosperity and happiness of our people, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. The American School System to us is all important. Its history is one with the history of our country, and it cannot be tampered with without endangering all our interests. The Pilgrim Fathers planned wisely and well. They did not put the school before the church, but they put it next to it; not one with the church, but one with the state, to whom it was to look for protection.

THE PUBLIC SCHOOL IN AMERICAN HISTORY.

Thomas Jefferson said: "A system of general instruction, which shall reach every description of our citizens, from the richest to the poorest; as it was the earliest, so it shall be the latest of all public concerns in which I shall permit myself to take an interest. Give it to us in any shape, and receive for

the inestimable boon the thanks of the young and the blessings of the old." DeWitt Clinton said: "A germ of diffusion of knowledge is the precursor and protector of republican institutions, and in it we must confide as the conservative power that will watch over our liberties, and guard against fraud, intrigues, corruption and violence." This is one of the precious heirlooms that we cannot give up; an heirloom of American liberties, which has grown with our growth and strengthened with our strength. It has become the grandest defense we possess as a nation. The time has come for us to stand by the great landmark of our civilization.

The American Public School System is the corner stone of our civil and religious liberty, and if this be taken away, how can the building stand? There never was a time when the call was more imperative to examine the foundation principles of our greatness as a people, and to manifest our devotion to them. As lovers of our country, it will be well for us not to forget that he who meddles with our educational interests meddles with our liberties.

Need I tell you that there is an enemy in our midst, an enemy sworn to destroy our American School System, and to take away our heritage?

It has been gathering strength for years, for the avowed purpose of demolishing the noble structure which our fathers reared.

A SWORN ENEMY IN OUR MIDST.

Shall we fold our arms and dream of safety, when the principles which exalt us as a people are being threatened with destruction by foreign hands? The note of warning has been given more than once; we hear it to-day, and it comes to us from the adopted homes of the Puritans. It becomes us then, as American citizens, to remember the old cry, "Eternal vigilance is the price of liberty." An editorial in this week's *Argonaut* says: "The revolution now simmering on the verge of volcanic action in Canada must eventually run into and cover the school question. Fortunate Americans that we are, we enjoy the usual privilege of the opportunity to observe how the garroter, who we know has determined to strangle us to-

morrow, performs the operation of choking the victim he has selected for today. The knowledge of his method on the Canadian throat may give us an added chance to resist an attack upon our American breath. The Jesuit attack on the civil and religious freedom of Canada, involved a robbery of the high school fund of the province of Quebec."

He then goes on to give a very clear account of the manner by which the Romanists succeeded in despoiling the Canadian schools, taking possession of them, and stealing all the money the government had appropriated. A great conspiracy is now progressing in our land, and it is high time for us Protestants to protest. (Applause.)

THE ATTACK ON OUR SCHOOL BOOKS.

When in annual elections the votes are so evenly and delicately balanced that a command from the Pope, or a Roman-American Cardinal, can order a Roman legion, the subjects of a foreign ruler, to march to the polls in sufficient numbers to determine in one way or another, just as he chooses, are we not in danger? Are not all the interests we hold dear, as Americans, in danger, when "Rum, Romanism and Rebellion" determine who shall be President? When Jesuits have their fingers about the jugular vein of so many of the leading papers of our land, which, with all their boasted freedom, dare not publish what I utter in this pulpit on the subject of our public schools! When American citizens are summoned to Rome to answer for their crime of loyalty to the American cause! When a public school teacher of Boston is compelled to obey the behests of a priest, and to take a true text book of history under his arm and march out, because the teacher and book are true to the record Rome made for herself! When another Boston teacher goes over to the Roman Catholic Church, and says he did so because he has a family to support; and when another dare not open his lips for fear of losing his place! Is it not time to awake? The red hand of Romanism has been made bare in Boston. Mr. Travis, the high school teacher, for impressing upon his class a lesson from Swinton's History, has been turned out of his position, under the shadow of Bunker Hill monument. Why did not this high school teacher

say to his scholars, "Swinton's History is false. There were no indulgences sold. All history is false; no history is true, that does not pass through the committee of expurgators in Rome"?

ANCIENT HISTORY IMPEACHED.

They turn now to the work of mystifying; they tell us that an indulgence is not a forgiveness of sin, nor a commission to commit sin. An indulgence, what is it? Is it a permission to sin? It is, and it is not. In New York, some years ago, there were certain articles not permitted to be sold in stores under penalty of the law. Some of the merchants said, "We will not sell them, but will keep them." So, when a man inquired for the article, he would receive a straw as his purchase, and the article he desired as a gift. Not long ago the Duke of Aosta fell in love with his niece, and desired to marry her. He well knew such a marriage was unlawful, in both church and state. He therefore sent to the Pope $20,000, to secure a dispensation or indulgence to commit the crime, and the Pope sent him full permission and authority to do that which his heart desired. Was that permission to sin, or not? Pope Leo the XIII. granted permission to Prince Amadea to marry his niece, Letitia Bonaparte. This was the right to commit incest. (Sensation.)

LOYAL TEACHERS TURNED OUT OF POSITION.

We stand ready to prove from the best Roman Catholic authorities, that the church was enriched by the sale of indulgences, and that the sale of indulgences has a larger place in the Roman Catholic Church today than at any time in the past. Romanism never changes; its laws are like the laws of the Medes and Persians. The same spirit lives in it today that lived in it in the sixteenth century. I have been told by one who knows the situation in this city, that the work of weeding out our Protestant school teachers has been going stealthily along for years, so that matters now stand about as follows in San Francisco: The Romanists have seven thousand four hundred and thirty-five scholars in their parochial schools,

See what Archbishop Riordan, of San Francisco, says:

"We take our children from *the Schools of the land*, and we build Schools of our own and therein place them." And he might have added, "We place them in Schools of *another land*, for, my Son, the Parochial School does not belong to *this land*, is not in harmony with our institutions, is detrimental to the best interests of our country, and should have no place in our American Republic. Do not forget this, my child."

Uncle Sam Talking to His Boy. An Object Lesson from Canada.

and one thousand and ninty-nine in their institutions. These are all under their own care, and their own teachers. Thus they have eight thousand five hundred and thirty-five children in their own schools, and also sixty per cent of the teachers in our public schools.

ARCHBISHOP RIORDAN'S CONFESSION.

Monday morning papers contained an account of the dedication of the new Roman Catholic convent, at San Rafael, by Archbishop Riordan. The Bishop's address was said to be "masterly, logical, comprehensive, and straightforward." I desire to call your attention to a few points in that speech, while it is yet fresh in your memories. He says: "We take our children from the schools of the land, and build schools of our own, and therein place them." The Bishop has given the work of the alien church a clear setting, which cannot be misunderstood. He might have added, "And we place them in schools of another land," for we assert the parochial school does not belong to this land, is not in harmony with our institutions, is detrimental to the best interests of our country, and should have no place in our American Republic. What brazen effrontery is found in these words:

"*We take our children out of the schools of the land*," and we send them to schools belonging to another land, where they shall be taught that the Pope is the supreme power; that they must be loyal to him first, last, and all the time; that the oath of allegiance is nothing if it stands in the way of fulfilling the Pope's behests; that the Protestant religion is no religion at all, because it rejects the authority and teachings of the Roman Catholic Church; that having rejected the church, Protestantism rejects Jesus Christ; that Protestants, whether they believe or not, are infidel in germ, or in full bloom; and that infidelity exists in Protestants as the oak exists in the acorn.

At a convention held in Nashville, Tenn., on the 17th of the present month, the question was discussed "Does the Pope seek temporal power in the United States?" The discussion was by Edward D. Mead of Boston, and Bishop Keane of the Catholic Church. Mr. Mead said: "The case is clear, and

admits of no debate. The Pope denounces all government by the people; declares himself a sovereign and supreme ruler; that he is the only judge in spiritual things, and in the temporal when they affect the spiritual. Grant these things, and the Republic is at an end. Liberty is no more! Shall it be?

"In chains!
Slaves — in a land of light and law!
Slaves — crouching on the very plains
Where rolled the storm of Freedom's War!"

LIBERTY AND ROMANISM CANNOT LIVE TOGETHER.

The whole genius of the Roman Catholic Church is out of harmony with the theory of the American government — these two cannot live together. If the American government survives, Romanism dies—she cannot breathe this pure air of liberty of thought and speech, without having a fatal attack of la grippe. Our theory of government is a government of the people, by the people, and for the people; the rulers are only our servants, to carry out our will, wish and desire. The Roman Catholic theory is: the people are to be governed by the hierarchy, from the Pope down to the lowest prelate. Brownson in his essay gives us the place claimed by the Roman Catholic Church in regard to the people over whom she has sway. "*The people*," he says, "*need governing, and must be governed.*" (Like cattle, by brute force!) "*They must have a* MASTER. * * * The religion which is to answer our purpose must be *above the people, and able to* COMMAND THEM. (Do, or be refused the sacraments; do, or be excommunicated; in a word, do, or be damned!) The first lesson to the child is *obey;* the first and last lesson to *the people, individually and collectively*, is, OBEY; and there is no obedience where there is no authority to enjoin it. * * * The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above and able to *command them*, (as in the days of the Inquisition,) and such a religion is the Roman Catholic. In this sense, we wish THIS COUNTRY TO COME UNDER THE POPE OF ROME. As the visible head of the Church, the spiritual authority which Almighty God has instituted to teach and *govern the nation*, we

assert his *supremacy*, and tell our countrymen that we would have them *submit to him.* (And would compel them to *submit* or *die*, if they had the power.) They may flare up at this as much as they please, and with as many alarming and abusive editorials as they choose, or can find time and space to do, — they will not move us, or relieve themselves from the obligation Almighty God has placed them under, of *obeying the authority of the Catholic Pope and all.*"

A BAD TREE CANNOT BRING FORTH GOOD FRUIT.

With such "obligations" as Brownson refers to here, under which, as he says, all men have been placed, God Almighty has had nothing to do whatever, but the Prince of Darkness, the Devil, has had every thing. I base this statement on history. "By *their fruits* shall ye know them," this is the rule for judging God as well as men! If then we can judge fairly of the God who governs, by the *fruits* of that government, we say here and now, we will not worship the God who governs through Popes and priests.

When Bishop Riordan speaks of the Church being "legally free" in this land, he simply means that it is free to work for the accomplishment of its ends and aims, as it is not in other lands where it is better known. It means that the Romish Hierarchy shall here, in our midst, "build up a power irresponsible to the laws enacted by the people, with authority above those of the National and State Governments, and sufficient to *compel* passive obedience to all papal decrees, and to the common laws of the Roman Catholic Church, in such form as he, with the crown of the Cæsars upon his brow, shall promulgate them from his papal and imperial City of Rome!" Liberty! What does a Romanist know about liberty? Nothing, actually nothing—he is a slave!

"Superstitio, in qua in est inanis timor
Dei religio, quæ dei pio cultu continetur."

CHAPTER IV.

DISLOYAL SELFISHNESS. CORRUPTING THE FOUNTAIN. SCHOOL MONEYS MUST NOT BE DIVIDED.

"Religion is not the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. *A connection between them* is injurious to both."—*James Madison.*

"Public schools, open to all children for the education of the young, should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age."—*Pius IX., Enc. 47.*

"The right of the State to foist upon its citizens a school system without consulting their religious convictions on the one hand, and their rights as citizens on the other, is one that must be rejected totally—always denied, and thoroughly pounded as long as it asserts itself."—*Roman Catholic Review.*

When the Hierarchy would have their dupes follow them blindly and submissively, they fall back upon the supremacy of the law of God, which simply means the declaration of the Popes and the Councils. "These must be obeyed," they say "at all hazards, let come what will." They further declaim, "no matter what *human law* (the laws of our state and nation) what private interests, what dreadful penalties may stand in the way, God (the Pope) must be obeyed, conscience must be followed, duty must be done. *The authority of the State must be braved, human affections must be disregarded, life must be sacrificed*, when loyalty and the will of God (the Hierarchy) require it." What can not a Romanist do; what will not a Romanist do, with such a devilish force as this behind him? Let the disgraceful trial of the Clan ne Gael murderers of Chicago answer this question.

THE ATTACK ON OUR SCHOOL FUNDS.

The question now with Romanists is, not the improvement of the Public School System, but its destruction. They say it is not right that their money should go to make Protestant schools. Not many, we hope, will be misled by the plea

that the Romanists pay taxes, and therefore are entitled to a share of the proceeds for the education of their children. As well might this claim be set up by every Protestant denominational school in this land. We all pay school taxes, not for the education of our children, but for the children of the State by the State and for the State.

DISLOYAL SELFISHNESS.

The Romanists betray their want of patriotism by their habit of confining their attention to their own aggrandizement. In all their movements they show an utter selfishness; they are forever talking about the injustice that is done to them; and they are determined to secure their share of the money, and apply it to the support of their own schools.

Looking at it in this light, the attitude of Romanists toward the State is exceedingly discreditable to them. There is no indication whatever given by them of an interest in the commonwealth; they look at us and act toward us as though they were just what they are, aliens. I have no prejudice against our Roman Catholic citizens, none whatever; no man will go farther to help a Roman Catholic than I will. What I say will have no bearing at all upon the church laity as a whole. I am aiming my cannons at the Hierarchy, for from it comes all that animus and hatred that we have heard expressed against our common schools. Roman Catholics have all the rights to which any of our citizens are entitled, and we desire to speak of them with all fairness and respect. But they have no right to have their own children denominationally educated at the public expense.

Bishop Riordan gives his reasons for taking the children out of the schools of the land and putting them into schools of their own.

He brands our public schools with having nothing in them to inculcate morality. May this not come from the 60 per cent of Roman Catholic teachers now teaching? In how many ways our schools are being Romanized we cannot tell. We were told last week of a teacher in one of our San Francisco schools who carried a bottle of holy water to school, and was in the habit of sprinkling herself with it in the presence of the

children. Think of this, in the public schools of San Francisco! (Sensation.)

CORRUPTING THE FOUNTAIN.

The following ticket was brought home by one of our children from the Rincon Grammar School last week, with the request that the parents put their signatures upon the back of it. The teachers do this so they may know the father's and mother's signatures when an excuse is written.

No. 133 **INVESTMENT, 50 Cts.**

— IN A —

Handsome Bronze and Gold Framed Picture, "Lake Tahoe,"

AT THE LADIES' FAIR

In Aid of St. Brendan's Convent Schools to be in Charge of the Sisters of Mercy.

SEPTEMBER, 1888.

What I wish to say here with emphasis is this: I want no teacher in our public schools to place in my innocent child's hands a dirty lottery card, even though it may have been blessed by the priest and sprinkled with holy water. (Great Applause.)

The very sight of this ticket is contamination. My child never had a lottery ticket in her hand until this one was placed there by a public school teacher!

Yet these moral Roman Catholic teachers call our schools and our Protestant teachers "godless"!

They first cast the Bible out of our schools, next our histories, and next our Protestant teachers; and having cast out the unclean spirits, as they call them, they bring in some of the clean, and what are they? Here is one of them—a lottery ticket; another, the holy water, crosses and beads in the place of Protestant teachers! Now we protest in the name of the

founders of our American school system; in the name of the laws of our State, that prohibit dealing in lottery tickets; in the name of the laws of the United States. We protest in the name of purity, truth and righteousness, against the desecration of our public schools by Roman Catholic teachers.

THROWING DUST IN THE EYES OF THE PEOPLE.

We are very sorry that the reports fail to give us the extracts which the Bishop is said to have read from the writings of Huxley, Confucius, Seneca, Cicero, De Tocqueville and Spencer, as bearing upon the union of religious and secular education. During the week I purchased a copy of the *Monitor*, a Roman Catholic paper of our city that will equal any other paper in the world for villification, and read a whole column against Bishop Vincent, who was in our city a few days ago, of the bitterest innuendoes that could possibly fall from the pen of a man from the verdant isle, but we did not find a single word from Spencer or Huxley; they were very careful to leave that out! Having read all of these works, we fail to see where the Bishop could get one single crumb of comfort from any or all of them. Not one of these believed in the union of church and state.

The Bishop then turns to the defense of the church as an educator of the people, and tries to make the public believe that the Roman Catholic church is in favor of the education of the masses, when he knows that according to all history the very reverse is true. The Roman Catholic church believes in the education of the hierarchy, but it does not believe in the education of the masses, because when educated, the masses fail to yield that obedience which is essential to the welfare of the church.

AN UNBLUSHING FALSEHOOD.

He makes another statement which is equally as false. He says: "It is not with the educated that we have difficulty in this church, it is with the ignorant; they who have not the curiosity or intelligence to understand the complexities of the mysteries of our faith. There is no danger of intellectual people being led away."

Well! what will not the Bishop say after that?

From the days of Martin Luther to the present time, all difficulties that have arisen, according to both Romish and Protestant history, have come from educated men. The uneducated masses are like clay in the hands of the potter; they shape and fashion them as they please, and put upon most of them their own image and superscription. (Sensation.) It is not a hard thing to take a piece of soft clay and make an impression on it, but it is difficult to make an impression on a piece of flint or steel. When a man is educated they cannot so easily twist him, or take advantage of him, and they know it. We defy the bishop to prove from history one single instance where the ignorant classes have brought serious trouble into the church. On the other hand, history shows many serious disturbances have arisen from the educated, from the days of Martin Luther to the days of Father McGlynn.

DOCTORS LUTHER AND MC GLYNN.

Luther entered the cloister for the ease and peace of his soul, begged for it from door to door, and went about singing carols and asking for money to enrich the convent. But still his heart was heavy, and it was only when the old monk who had found God himself, said to Luther:

"You believe in God?"

He said, "I do."

"You believe in the forgiveness of sin?"

"I do."

"You believe God forgave Paul?"

"I do."

"You believe God forgave Peter?"

"I do."

Then he said, "Luther, do you believe in the forgiveness of your own sins?"

Here the light of God flashed upon Luther's mind, and he believed in the forgiveness of his own sins through Jesus Christ. He said, "I fell upon the mercy of God, and the great burden of my heart rolled away, and I was a new man."

After that they could not keep him in the convent.

Wherever the spirit of the Lord is, there is liberty.

This is,

"A liberty, which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whoso taste can be enslaved no more;
'Tis liberty of heart, derived from Heaven,
Bought with his blood, who gave it to mankind,
And sealed with the same token. It is held
By charter, and that charter sanctioned sure
By the unimpeachable and awful oath
And promise of a God."

Many of us, through Luther's words, have found liberty, though not with quite so bitter an experience as that through which he passed.

WHY DOCTOR MC GLYNN DID NOT GO TO ROME.

One of the best priests that ever occupied the pulpit in New York city, and one of the most eloquent, is said to be Dr. McGlynn. But why did he obtain the hatred of the Roman Catholic Church? Was it because he was not faithful in doing what he was appointed to perform? No. Was it because he failed in any of the duties of the priesthood that were marked out for him? No; it was this. He exalted the public school in opposition to the parochial school. He said: "I have been educated in the public school; I know what it does for a poor boy, because I know what it did for me, and I would not go against it; no, not for my life." (Applause.) They summoned him to Rome, they coaxed him to go, they tried strategy, but he said: "I have known of some who went to Rome, and did not come back again." (Great sensation.) Though educated there, and one of the best students that ever came out of the Roman Catholic College, he knew that under some of the old churches, way down in those deep cellars, he would spend the balance of his days. So Dr. McGlynn did not go to Rome!

Dr. McGlynn knew enough about the methods resorted to by the Pope and his cardinal officers in the discipline of liberty-loving men, to keep at a safe distance! (Sensation.)

There is today in the city of Paris a Christian worker who visited this country a few years ago. He delivered a number of lectures on Biblical Archæology in Yale, Princeton, Dart-

Free Rum, Free Rome, but No Free Schools!

mouth and Amherst Colleges. His name is Jules DeLunnay, Doctor of Philosophy. When pursuing his studies for the sacred work of the ministry in the Church of Rome, he went to the Eternal City to complete his education. While there he frequently made tours of investigation among the tombs of the sainted martyrs in the catacombs. One day while pursuing his investigations he formed the acquaintance of an American Roman Catholic Bishop, Monsigneur Rizé, first Bishop of Detroit, Michigan. Bishop Rizé had been sent to Rome to answer charges of heresy preferred against him by the Holy Propaganda College, and during his stay in Rome he was confined in the Convent of St. Lorenzo. Prof. DeLunnay visited the convent often, and received much light from the Bishop's lips. While here this worthy prelate said: "Fly Rome, my brother; you want too much light on the Scriptures to please Rome. Come with me to America, and you shall be my Grand Vicar, and President of my College in Detroit."

EXIT OF THE BISHOP OF DETROIT.

But all at once the Bishop of Detroit disappeared, and to this day his fate remains a mystery. (Sensation.) One day Prof. DeLunnay and his two professors of theology and languages, Padre Marchi and Cardinal Mezzofanti, went down into the catacombs together. Prof. DeLunnay remarked that the religion of the early Christian martyrs in the catacombs was what the New Testament taught, but not the Church of Rome, and added: "I have no more faith in our Church; I cannot conscientiously remain a Roman Catholic." Then replied these two instructors: "Dear brother, what you have said here in the catacombs to us will not be repeated, but do not repeat what you have said to us to anyone else, when you go above in the city, or you will disappear, and no one will know what has become of you. Your death will be a mystery to your friends."

Now do you wonder why Dr. McGlynn did not answer the summons to appear in Rome? (Applause.)

A little over two years ago Priest Lambart was summoned to Rome, and went. Now the question is, "What has become of Priest Lambart?" Rome is as silent as the grave — and

Priest Lambart's relations and friends must not be impatient in asking questions! This is one of Rome's methods of giving liberty of thought and speech — Death!! Bishop Riordan barely touched on that against which the Roman Catholic hierarchy are now aiming their heaviest guns — namely, the question of paying school taxes. He couldn't close, however, without directing attention to it. "And we continue," he says, "to pay taxes for the support of these public schools." This is a great grievance, which the Bishop expects to have righted just as soon as he shall have the power. Bishop Newman, of the Methodist Episcopal Church, is right when he says: "The chief object of our common school education is to train the individual mind to *think*. If we have soldiers, their bayonets should *think;* if we have sailors, their guns should *think;* and if we have voters their ballots should *think*." But this is the very thing the Roman Catholic hierarchy do not want done — they do not want the people to *think*, for if they do they know that they will lose them: hence this avowed hostility to our thought-begetting public schools.

SOME THINGS WE SHALL NOT GIVE UP, AS AMERICANS.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that light."

President Grant said: "The free school is the promoter of that intelligence which is to preserve us as a free nation. Let us encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools." (Applause.)

Gail Hamilton, in an article in the *North American Review*, on "*Catholicism and the Public School*," says: "The surrender of our free school system, the dividing of the public funds, the recognition of sects in the administration of the government, would be the death-blow of the republic, would mark the failure of the American experiment. Because this issue is one of vital importance it should be freed from every entangling alliance, from every superfluous and incidental side

question. It may win on its merits, and not lose on any subordinate demerit. To heed every just demand is not to compromise, but to strip for the fight—in resistance to unjust demands. Never, never should our schools yield one jot or tittle to distinction of sect, to recognition of sect; but a first requisite for maintaining this position is not to allow sectarianism to creep stealthily within, while we are sturdily beating it back without the school."

FOR ITS OWN LIFE THE STATE MUST EDUCATE.

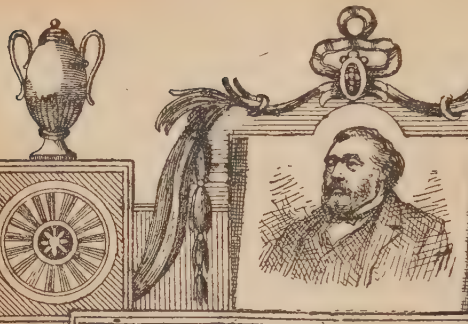
The American people have about settled in their own minds a few facts. First, that as education is essential to the very life of a free commonwealth, the State has a right, an indefeasable right, to secure it to its subjects. Secondly, that with our form of government and the equality of all religions before the law, the public education must not be interfered with by any creed or creature. Religious training must be left to the family. Taxation for this indispensable interest of the government must be general and impartial. A division of the school tax must be met by the State with a loud and resolute "No"! Romanists must be told that the State does not choose to change its settled policy because they choose to be perverse. If they prefer to educate their own children, so be it; but they as citizens must none the less contribute their quota toward the education of all the children of our land.

The true ground on which to stand is this: The State must know and deal with its citizens, without respect to their ecclesiastical relations; and therefore, in providing for the educational necessities of the people, all theological opinions and religious practices must be left out of the account; and yet such opinions and practices may be greatly prized by those who hold and use them, and therefore the State must carefully abstain from doing them any violence.

THE STATE MUST DEAL IMPARTIALLY.

To adjust the delicate problem of protection to all, with no invidious preferences for any, the State must deal with its citizens as such, and not as professors of any specific faith or the devotees of this or that religion. And as the State is eminently

a secular body, holding sacred the religion of all its citizens, so as to abstain from all intermeddling with them, this principle must be carried into common schools, making them not ecclesiastical but purely secular. As to all this talk of Romanists, that the American common schools as they are now conducted are "godless," "immoral," and "destructive to all that is good," they must be told in the plainest and most forcible language that this is consummate impertinence, and that the State has its own mind in this matter. Let us grasp the only just conclusion of which the subject admits. It is this: That that they who are the enemies of our American Public Schools are enemies of our Country! (Applause.)



THE VOICE OF STATESMEN.

Daniel Webster once said, "The public schools are a preventative of anarchy, pauperism, vice and crime."

"Keep your minds open to the light, and your schools bright with historic and divine truth."

—*Cheever.*

"Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the State and the Church forever separate."—*U. S. Grant.*

"In a country where the organic law, like ours, proclaims absolute freedom of religion, we have no right to appropriate any of the public money or land to Sectarian Schools."—*Dexter A. Hawkins.*

"Resolved, That universal education is a necessity of our Government, and that the American free school system should be maintained and preserved as the safeguard of American liberty."

—*American Party Platform.*

"It seems to me that this (school) question ought to be settled in some definite and comprehensive way, and the only settlement that can be final is the complete victory for Non-Sectarian Schools. I am sure this will be demanded by the American people at all hazards, and at any cost."

—*James G. Blaine.*

"Amor patriæ ratione valentior."
—*Ovid.*

CHAPTER V.

THE FOREIGN INVASION OF OUR SCHOOL-HOUSES. BISHOP RIORDAN REVIEWED.

"Education is our political safety; outside of this ark all is deluge."—*Horace Mann.*

"If anything disturbs your liberties, look out for the invisible hand of the Jesuits."—*Lafayette.*

"Religion is not the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—*James Madison.*

"If the school inculcate with intellectual training, love of country, cordial submission to lawful authority, moral rectitude, some knowledge of the theory and organic structure of our Government, and a true spirit of patriotism, then shall our citizens be truly men, and our electors princes indeed."—*Professor John Swett.*

"He that walketh with wise men shall be wise."—*Proverbs, 13 : 20.*

The force of example is not easily measured. It is stronger than precept, for the very good reason that it has in it both combined. It has feet to walk, hands to handle, and a personal presence to command attention; while precept is without these. No one can fail to recognize this wonderful power over childhood. Like the chameleon, our children take on the color of their surroundings. They will almost unconsciously be like the children they play with. Their words, manner, actions, and I might almost say their looks, will be like their associates. It is a solemn conviction, founded on an experience and observation of many years, that the presence of our children in the same schoolroom, reciting the same lessons, and mingling with each other in recitation and recreation, is essential to good fellowship and good citizenship; and that everything that would detract from this commingling of our children is hurtful to the best interests of society, socially, morally and politically.

The question before our citizens today is whether the American Public Schools shall be a negative or a positive force in our land. It is a question broader than San Francisco, broader than the race or religion. It is as easy for Protestants as for Roman Catholics to resort to the parochial school. But this

meets only one phase of the problem. The point is, whether the parochial school is the wisest method of meeting what all our people recognize as a present difficulty.

THE PAROCHIAL SCHOOL A FOREIGN IMPORTATION.

The parochial school is an old world institution, and the Roman Catholic church find it the easiest way of imparting religious instruction to their youth, and keeping them within the reach of their church. This may seem right and meritorious to the sincere Catholic, whose first and only thought is the interests of the church. But standing on the clear, broad platform of the present and the future well-being of our country, we ask, Is this the best thing to do?

It is as necessary for our children to breathe the spirit of our free institutions as it is for ourselves. The public school educates our children in the spirit of our institutions as no class or private school possibly can. Indeed, I have no hesitancy in saying, it is the only place where future American citizens can be prepared to feel the full force of the duties and privileges of citizenship. (Applause.)

It is a very serious compromise to place religion or morality before citizenship, and this is constantly done by the parochial school system. Citizenship and morality go together and are not to be separated. The American method of educating our American youth for citizenship is by our public schools, and the future of our country depends upon making them the nurseries of intelligent and moral power. The maintenance and the improvement of our public schools are the first things to be considered by all well-wishers of our country. In this lies the future peace and prosperity of our beloved land.

THE PAROCHIAL SCHOOL PROMPTED BY JEALOUSY.

In speaking of the parochial school, Dr. McGlynn has said:

"The extraordinary zeal manifested for getting up these sectarian schools and institutions is, first of all, prompted by jealousy and rivalry of our public schools and institutions, and by the desire to keep children and other beneficiaries from the latter. Secondly, by the desire to make employment for and give comfortable homes to the rapidly increasing hosts of monks

and nuns, who make so-called education and so-called charity their regular business, for which a very common experience shows that they have but little qualification beyond their professional stamp and garb. It is not risking much to say, if there were no public schools there would be very few parochial schools, and the Catholic children, for all the churchmen would do for them, would grow up in brutish ignorance of letters, and a commonplace of churchmen here would be the doctrine taught by the Jesuits of Italy in their periodical magazine, the *Civiota Catholica*, that "the people do not need to learn to read; all they need is bread and the catechism."

These are strong words, coming to us today from the lips of a man who in public still declares himself to be a staunch Roman Catholic. In keeping with these sentiments, one of our own townsmen, Mr. Pixley, in last week's issue of his paper, said:

"The pround vaunt of the church, *semper idem*, has become an idle boast. She is no longer the same, and never again will she have power to stem the tide of human progress with her unintelligent motto. Protestantism—not that of Luther and Calvin, but modern Protestantism, with its distinguishing characteristic, the acknowledgment of the right of private judgment, has taken the old Roman in its powerful young arms, and is carrying, pushing and dragging her along the road of modern ideas and human freedom. No longer influencing the civil power, she is compelled to erect parochial schools to compete with Protestant intelligence; no longer free from the fear of heretical nations, she no longer persecutes her heretics, but mildly contents herself with scolding her indifferents, of whom she has legions in all enlightened countries; no longer expecting to dominate all humanity.

GOOD ROMANISTS BUT NOT GOOD AMERICANS.

Her writers have wholly ceased to press her preposterous claims. Being overpowered by the might of modern intelligence, she now denies some of her crimes, explains others, and apologizes for them all. Being forced by the modern spirit of universal education to provide historical reading for her masses, she is engaged in an active and desperate endeavor to dis-

tort history to her advantage. No longer hoping to count all humanity as her own, she now eagerly seeks to gather to her superstitious arms the ignorant few from the intelligent many.

"These considerations lead us to hope that the above mentioned difference in favor of the American Catholics, as compared with the Canadian Catholics, will be continued and intensified. Very much, nearly the whole matter, will depend upon whether the American Catholic child will attend the American public school, or whether it will be forced by the Italian priest, through the superstition of its parents, into the Roman parochial school. If the majority of American Catholics shall succeed in resisting the strenuous endeavors of the Roman clergy to force all American children into parochial schools, the crisis, which we neither desire nor fear, will be long delayed, and may never come. If all the children of American Catholics be gathered into parochial schools, not more than one generation will pass away before the present Canadian experience will be brought home to the people of the United States."

The Roman Catholic parochial school may make good Roman Catholics, but it does not and never was meant to make good American citizens! (Applause.)

BISHOP RIORDAN'S IMPEACHMENT.

This brings me to the falsity of Archbishop Riordan's statement. In his address at San Rafael, he said: "It is not with the educated that we have difficulty in this church; it is with the ignorant, they who have not the curiosity or intelligence to understand the complexities of the mysteries of our faith. There is no danger of intellectual people being led away."

This was a very foolish statement for the Bishop to make, in the face of all history.

Again, the address of Bishop Riordan is an impeachment of our State education, by arguing for the importance of religious education.

"The exclusion of religion from the public schools," he says, "leads practically to the destruction in us of the religious instinct. It is absolutely impossible to have such a thing as a

non-sectarian school, for questions of morality are continually cropping up.

"I am surprised that the Episcopalians, and the Methodists in particular of other denominations, do not assist in this crusade against the exclusion of religious teaching. They must recognize that the ground is being sapped under their very feet; that by their inactivity they are playing into the hands of the non-sectarians. It is in its education that the child's life is laid. Its character is formed by what it learns in school. Then the mind is plastic, and it is readily and promptly influenced."

This is a very plausible but fallacious way of reasoning against our American schools. Of course, too much cannot be said in favor of religious training. Every Protestant advocate of our common schools will speak as emphatically on this point as the Bishop. They both agree as to its importance; but the question, and the only question is, Where shall it be given?

SHALL THE STATE TEACH RELIGION?

Shall the State schools be the scene of sectarian teaching, and thereby of religious strife, that cannot fail to infect all neighboring families? Or shall the State school funds be distributed to sects for their ecclesiastical schools, and the common schools be abandoned, and thus the education of the subjects of the State be entirely controlled by colliding priesthoods and sects? Or shall the State education be limited to such impartial instruction as shall train the child for his civil obligations as a citizen, and his religious training be left to safer and more effectual means, namely: to his family, the church of his family, and the Sunday-school of his church?

No man who knows anything about the unavoidable conditions of the common schools, believes that any important religious training could be given in them, even were the fullest liberty for it to be given by the laws.

The few hours devoted to daily instruction in our schools are not more than sufficient for the barest elementary teaching of the technical secular knowledge which is indispensable to the civil education of the children. We must, therefore, re-

serve the religious education of our children to our homes, our churches, and our Sunday-schools, and we ought not to be willing to trust it anywhere else, even if we could.

American Protestantism is generally adequate to this necessity. Its families, churches, and Sunday-schools are enlightened, and abundantly able to supplement the State education with the necessary moral training.

ROMANISM NOT IN FAVOR OF EDUCATING THE PEOPLE.

But what is the status of the Roman Catholic Church on education? In the *Catholic World*, of April 18, 1871, a clear statement was given of the position it occupies. It says:

"We do not, indeed, prize so highly as some of our countrymen appear to do, the simple ability to read, write, and cipher. * * * Some are born to be leaders, and the rest are born to be led. * * * The best ordered and administered State is that in which the few are well educated, and lead, and the many are trained into obedience — are willing to be directed, content to follow, and do not aspire to be leaders. * * * In extending education, and endeavoring to train all to be leaders, we have only extended presumption, pretentions, conceit, indocility, and brought incapacity to the surface. * * * For the great mass of the people, the education needed is not secular education, which simply sharpens the intellect, and generates pride and presumption, but moral and religious education * * * which teaches them to be *modest*, *docile*, and *respectful* to their SUPERIORS.

That is what they like. Was I far astray, when I said in my last Sunday-evening discourse that the Roman Catholic Church was not in favor of educating the masses? Her present movement in parochial school building is simply to keep them under her control—"*modest*, *docile* and *respectful* to their *superiors*." (Applause.)

Indeed, from what we know of the instructions given in the parochial schools, they are simply blinds to keep the masses from the light.

Victor Hugo knew well how much Romanism was in love with educating the masses. None knew better than he; he saw its workings in his loved land. Hear him, as he talks to it:

"Thus far shalt thou come, but no farther."

"Ah, we know you! We know the Clerical party: it is an old party. This it is which has found for the truth these two marvellous supports, ignorance and error. This it is which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to all. * *

ROME WANTS LIBERTY NOT TO EDUCATE.

"For a long time the human conscience has revolted against you, and now demands of you, 'What is it that you wish of me?' For a long time you tried to put a gag upon the human intellect. You wish to be the masters of human education, and there is not a poet, nor an author, nor a thinker, nor a philosopher that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasures of civilization, the venerable inheritance of generations, the common means of knowledge, you reject. You claim the liberty of teaching. Stop! be sincere. Let us understand the liberty you claim. It is the liberty NOT to teach."

Here is a great fact, expressed by one of the clearest-headed Frenchmen that ever put pen to paper. (Applause.) He knew all about the methods and measures of the Roman Catholic hierarchy. He knew what they had done for France, and therefore he was able to tell what they would do for other lands. "Liberty not to teach!" This sentence has received a proper setting. Let it ring out on the clear air of our beloved land, that the Roman Catholic hierarchy wants liberty not to teach!! Nothing hurts Romanism so much as light.

> "Blessings on Science! when the earth seemed old,
> When Faith grew doting, and our reason cold,
> 'T was she discovered that the world was young,
> And taught a language to its lisping tongue."

Count Cavour, the Prime Minister of Victor Emanuel, knew how to overthrow the papal dominion—not by fire and faggot, her favorite weapons—but by the introduction of modern improvements.

ROME BLOCKADED BY A NEW CIVILIZATION.

"I will attack Rome," he said, "by railways, by electric telegraphs, by agricultural implements, by establishishing national banks, by gratuitous education on a large scale, by civil marriages, by the secularization of conventual property, by the enactment of a model code, embodying the most lenient laws of Europe, and by the suppression of corporeal punishment. I will place the spirit of modern expansion face to face with the old spirit of obscuration. I am quite certain the former will triumph. I will establish a blockade of new civilization around Rome. If she undergoes a modification, she will come to us; if she remains unchanged, she will by constant comparison become so disgusted with her state of inferiority, that she will throw herself into our arms to escape destruction."

The Prime Minister was more of a prophet than he believed himself to be, for what he declared has come to pass; what he prophesied has become a fact, and the Pope of Rome is now questioning whether he had better stay in Rome or not. Civilization has entered, and he says it is time for him to get out. Where is he going? To a place that has less civilization in it than Rome. He talks about going to Spain or Portugal. (Applause.)

Again, Bishop Riordan says that history "shows those nations to be the strongest in which the religious (Roman Catholic) element predominates."

The editor of the *Political Record* very correctly says: "The strongest nations have the least religion, as he (the Bishop) understands it."

BISHOP RIORDAN'S STATEMENT NOT TRUE TO HISTORY.

This is true. Take a glimpse for a few moments at the map of the world, and call off a list of the nations where the religious element predominates, according to the Bishop's idea of religion. Take Italy. This has been the head and soul of the Catholic Church for ages past. What of its strength? Has its religion built it up? Yet it has had every advantage; has had the presence of the vice-regent of God in its midst—the Holy Pope. It has had the example of those men who wear

broad-brimmed hats and the red gowns, the Cardinals; and last but not least, it has had the purse of the paupers of the world. (Applause.)

In the New York *Christian Advocate* there is a letter from Bishop Fowler, of the Methodist Episcopal Church, who has recently visited Italy. "The Catholic Church," he says, "has become the organized center of nearly all the troubles of Italy. Centuries of absorption, and of free and forced bequests, and of world-wide robberies, reaching so many nations through so many generations, have made the Catholic Church in Italy enormously rich, the proprietor of very much of the wealth of the land; of so much of the wealth that, as in Mexico before the confiscation, there was little left for the people, and almost nothing within the reach of the government to produce a revenue.

"The strong, wise hand of Victor Emanuel restored a little of this plunder to the public and the State. Other steps in the line of recovery are carefully proceeding, under the far-sighted Palerman Crispi, now at the head of affairs.

"The criminal code has been extended to the clergy, in so far that arrests and punishment may follow incendiary speeches against the government. The transfer to laymen of the control of endowed charities may soon be a fact of history.

"The hundreds of millions that have been accumulated in trust, and that are now administered by the priests, and by which a vast power is exerted to keep the people in servitude to the church, may become available for the proper object, without reference to the aggrandizement of the hierarchy of the Roman Church."

This is testimony fresh from Italy by our Bishop who travels with his eyes open.

WHY A NEW DAY DAWNS ON ITALY.

Poor, downtrodden, priest-ridden Italy! What a history of bigotry, of superstition, of idolatry, of enslavement! But the day, thank God, breaketh, and the darkness is passing away.

The credit of this change is due—

1st—To the entrance of Victor Emanuel into Rome.

2d—To the entrance of the Protestant Bible.

3d—To the entrance of Protestant missionaries.

Gattini, a member of the Italian Parliament, speaking of what the Papal Church has done in the line of progress, and in the line of civilization, asks :

" What share has the Papacy taken in this work ? Is it the press ? Is it electricity ? Is it steam ? Is it chemical analysis ? Is it self-government ? Is it the principle of nationality ? Is it the proclamation of the rights of man ; of the liberty of conscience ? Of all this the Papacy is the negation? Its culminating points are Gregory I., who, like Omar, burnt libraries ; Gregory VII., who destroyed a moiety of Rome, and cremated the temporal sovereignty ; Mureant III., who founded the Inquisition ; Boniface IX., who destroyed the last remains of municipal liberty in Rome ; Pius VII., who committed the same wrong in Bologna ; Alexander VI., who established the censorship of books ; Paul III., who published the bull for the establishment of the Jesuits ; Pius V., who covered Europe with burning funeral pyres ; Urban VIII., who tortured Galileo ; and Pius IX., who has given us the modern syllabus."

HISTORY AGAINST ROME AS AN EDUCATOR.

This is the power that is striving to undermine, destroy, or control the educational interests of our land. In the past it scourged Parnella for saying, " The stars won't fall." It put Campanella seven times to the torture, for saying that the number of the worlds was infinite. It persecuted Harvey for proving the circulation of the blood. In the name of Jesus, it shut up Galileo for having said that Jupiter had moons. It imprisoned Christopher Columbus. To find a new world was heresy ; to discover a new law of the heavens was impiety.

It was this spirit that anathematized Pascal, in the name of religion ; Montague, in the name of morality ; and Moliere, in the name of both morality and religion.

Then cross over into another country — Spain, that is now clamoring for a restoration of the temporal power of the Pope. And what is the testimony from Spain ?

Rev. Dr. James Buckley, editor of the New York *Christian Advocate*, who has just returned from a journey through that

land, will be accepted as an accredited witness. He says: "The influence of Romanism on morality in Spain is, after all, the question of deepest significance. Making all allowance for many devout and conscientious persons in that Church, who are earnestly trying to serve God according to the light they have, and whose consciences are only sophisticated upon the ceremonial requirements of Romanism, it is to be doubted whether any positive influence for good upon the morality of the people is exerted by the Church. Priests, as a class, are notoriously frivolous and profligate. The Sabbath is the great day for bull fights; and from the most elaborate services in the cathedrals, closing at one o'clock, the people hasten to the bull fights, and spend the rest of the day incompatibly with religion of any kind.

"The work done by Romanism everywhere of establishing a false conscience, and of treating the whole subject of moral accountability on a sliding scale, giving absolution without holding the soul to its allegiance to God, has in Spain gone to the last degree compatible with human nature."

Such is the state of affairs in a nation where the Roman Catholic religion has had untrammeled sway for centuries.

ROMAN EDUCATION TRIED AND FOUND WANTING.

Then cross over to that land called Ireland; the land of beauty, with its green fields and its greener people; where the priests have had everything in their own hands for so long a term. What do we find? How many of the Irish immigrants that land upon our shores are able to read and write? Not many of them.

Coming still nearer home, the Roman Catholic Church has had charge of Mexico for nearly 300 years, and what is Mexico today?

Rev. Dr. Green, visiting at Pachuca, writing to Dr. James King of New York, says: "Potatoes sell for a penny apiece, and you buy them one at a time, for the seller cannot count."

Think of it, my hearers! Think of it, Archbishop Riordan! In three hundred years your parochial schools of Mexico have not taught the people to count two potatoes! But they are all sure they are on the way to heaven through the Roman Cath-

olic Church. They have been taught the catechism, to the neglect of everything else.

In the same letter Dr. Green says: "The day before he wrote was Sunday, and the Lord Archbishop was there, and attended the bull fight in his clerical robes, and applauded the fun, and said that 'the Pachuca bull was one of the most skillful he had ever seen.' (Laughter.) Think of it!

In Mexico and the South American States this infernal oligarchy has controlled the education of the youth for ages, and the result is ignorance, pauperism, disorder and lawlessness from ocean to ocean; and yet this is the condition of things that Rome would force upon our land, and the people of America are standing idly by, while the Jesuitical pirates are continuously and untiringly preparing to scuttle the Ship of State. Is it not time to awake to a sense of the dangers which encompass us?

> "Such are thy tender mercies, tyrant Rome!
> The rack, the faggot, or the hated creed —
> Fearless amidst thy folds *fierce wolves* may roam,
> Whilst stainless sheep upon thine altars bleed."

VOICE OF THE ROMISH PRESS.

"These public schools are a devouring fire and pits of destruction; they ought to go back to the devil from whence they came."

—*The Freeman's Journal.*

"The common schools of this country are sinks of moral pollution and nurseries of hell."

—*The Chicago Tablet.*

"The Public, or Common School System, is a *swindle* on the people, an *outrage* on justice, a foul disgrace in matters of *morals*, and should be abolished forthwith."—*The Tablet.*

"Catholics would not be satisfied with the Public Schools, even if the Protestant Bible and every vestige of religious teaching were banished from them."

—*A Catholic Priest in the Boston Advertiser.*

"Education itself is the business of the Spiritual Society alone, and not of the Secular Society. The State usurps the functions of the Spiritual Society when it turns educator."—*The Tablet.*

"The horrible immoralities of the youth in the public schools, and the disregard of religion among those brought up under their influences, prove our position, that the future of the Catholic religion in this land is bound up with the exclusion of every schooling not under *Catholic direction and control.* Let the Public School System go to where it came from—the devil."—*Freeman's Journal.*

"Resolved, that the Public School System in the City of New York is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and that it implores the State legislature to abolish it forthwith."—*Freeman's Journal.*

"Nihil est autem tam volucre, quam maledictum; nihil facilius emittitur; nihil citius excipitur, latius dissipatur."—*Cicero.*

CHAPTER VI.

THE REASON WHY THE ROMISH HIERARCHY HATE AMERICAN SCHOOLS. REVIEW OF ARCHBISHOP RIORDAN'S SPEECH CONTINUED.

"It is thus we feel,
With a gigantic throb athwart the sea,
Each other's rights and wrongs. Thus are we men."

"Before the avaricious, all consuming priesthood can monopolize four-fifths of the prosperity of the country, as they have done in Mexico; before they can crush out the liberties of this Anglo-Saxon people, as they have crushed out the liberties of every people they have ever ruled, it will be necessary to enthrone their degrading superstitions, and make the people fear the assumed witcheries of the priesthood. Before they can do these things, universal ignorance must be established, and this requires the destruction of our public schools."—*Bishop Fowler.*

Let one speak who has studied the educational and political outlook of Romanism as few others. Oh, that his words were written with a pen of iron upon the memory of every American citizen today! Addressing the Roman Catholic hierarchy, Victor Hugo said:

"You wish to be masters of education. And there is not a poet, not an author, not a philosopher, not a thinker, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasures of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject.

THE BOOK OF GOD PROSCRIBED.

"There is a book—a book which is, from one end to the other, an emanation from above — a book which is for the whole world what the Koran is for Islamism, what the Vedas are for India—a book which contains all human wisdom, illuminated by all divine wisdom—a book which the veneration of the people call *The Book*—the Bible! Well, your censure has reached even that. Unheard of thing! Popes have proscribed the Bible! How astonishing to wise spirits, how over-

powering to simple hearts, to see the finger of Rome placed upon the Book of God!

"And you claim the liberty of teaching. Stop; be sincere: let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain!

A FEARFUL CHARGE.

"For centuries you have kept in your hands, at your discretion, at your schools, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks, can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvel of poetry and arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the States of Europe, that where the smallest number of natives know how to read.

"Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and in spite of you, a world, America; Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay, Spain has lost this secret power, which it had from the Romans, this genius of art, which it had from the Arabs; this world which it had from God; and in exchange for all that you have made it lose, it has received from you—the Inquisition."

THE REASON WHY OUR SCHOOLS ARE HATED.

No fact is better established than this: that the Roman hierarchy, with the Pope at its head, has arrayed itself against civil liberty, against freedom of conscience, against an untrammeled press, against the spirit of scientific inquiry—in a word, against all the live forces and tendencies of modern society. It has outraged the intelligence of the nineteenth century by

its stubborn adherence to the musty and cobwebbed dogmas of the dark ages.

The reverse of this is true of Protestantism. Hence, it has been prominently allied with all material success of nations for the last hundred years. It has been the mighty agent that has elevated the nations, by stimulating thrift, enterprise, culture, refinement, civilization and morality.

Protestant countries stand in the front rank of nations; Roman Catholic countries lag behind. Wherever Protestantism has secured a firm footing, there wealth is most abundant, industry most apparent, education most general, happiness greatest, and intelligence highest. The difference between Protestant countries and Roman Catholic countries is too palpable to be denied by anyone.

The great English historian, Macaulay, in speaking of the manifest superiority of Protestantism over Romanism in his day, said: "When, in Ireland you pass from a Catholic to a Protestant county, in Switzerland from a Catholic to a Protestant canton, or in Germany from a Catholic to a Protestant state, you feel you are passing from a low to a high civilization."

SOUTH AMERICA A WITNESS AGAINST ROME AS AN EDUCATOR.

I met a gentleman last week who had just come from Mexico. He said the shops were full of holy trinkets—beads, toy fingers, arms, etc., blessed by the priests, and in order to have a safe journey through Mexico, if your arm is to be protected from injury, you must buy an arm that has been blessed; if you want your fingers protected, you must buy a finger that has been blessed. This is Romanism, uninfluenced by Protestantism.

I need hardly say in this presence, that no nation can be prosperous and happy unless its subjects are educated and intelligent. And the education of the mind rather than the faith has more to do with our success as a people than the resources of our mines or the productiveness of our fields. This is most clearly seen in the differences that exist between the inhabitants of North and South America. South America has had the advantage over our land in soil, climate and mineral re-

sources. But the culture of the minds of the masses in South America has been neglected, and the Roman Catholic schools, with the catechism, beads, trinkets and holy water, have manifested no uplifting power.

South America has never given to the world a single idea worth cherishing, or a single invention worthy of the consideration of a single hour.

But look at what has come to pass through North America —the land blessed with free school advantages. She has furnished the brains, and given birth to those ideas from which have sprung the greatest soldiers, the ablest statesmen, the most distinguished writers, the noblest philanthropists, and the most remarkable inventors of the age; men who have produced the printing press, the steam engine, the sewing machine, the telegraph, the telephone, and the electric light.

To what shall we attribute this, if not to the enlightened mind? What has made us to differ from South America? I answer, our common school system. (Great applause.)

As one of our poets has beautifully expressed:

> "The riches of the commonwealth
> Are free, strong minds, and hearts of health;
> And more to her than gold or grain,
> The cunning hand and cultured brain.
>
> She needs no skeptic's puny hands,
> While near her school the church-spire stands;
> Nor fears the blinded bigot's rule,
> While near her church-spire stands her school."

THE BISHOP SLANDERS OUR SCHOOL SYSTEM.

The worst blemish in the whole of the address is Bishop Riordan's statement concerning State education and its results.

He says: "The question arises, who shall educate our children? The State steps in and says, 'I'll educate your children; give them to me, and I'll feed them for you; let that duty devolve upon me.' But why? Would it not be reasonable for the State to step in and say, I'll find your children and clothe them? All are steps, and downward ones, along the steep incline that leads, not towards Socialism but towards Communism."

Now, it is certainly mysterious that learning to read, write, cipher, the study of geography, astronomy, natural philosophy, etc., tends toward communism. The Bishop assuredly did not mean this. Its fallacy is the way in which he puts it.

The Bishop must look nearer home for the demoralization that is seen in this and other lands among the masses.

The study of the Roman Catholic catechism does not lead to loyalty to country or purity of morals. For proof of this ask Italy; ask Brazil; ask Mexico. These countries have banished the catachism from their schools, and for what reason?

Who are the communists in our midst? From what schools do they come to our land? This is a singularly inappropriate illustration of the Bishop; it tells against the Roman Catholic school, rather than against our American school system. The Bishop's gun kicks.

Who are the communists in our land today? They are generally the lower class of the population of Roman Catholic countries; they are specimens of the work produced by parochial schools of the old world. (Applause.)

THE FRENCH DEFEATED THROUGH IMPERFECT SCHOOLING.

After the downfall of France before the German armies, one of her learned citizens pointed to the educational system of the country as the result and the explanation of the disgraceful catastrophe. It had emasculated the souls of the people. Its text books were full of ecclesiastical legends; it fitted the people to be more the subjects of the Church than of the State; and when the young manhood of the empire was called to confront the Protestant youth of Germany, it was overwhelmed on every battlefield, till the whole country lay helpless at the feet of the Germans.

We all know that during the whole existence of the third Empire the education of France, especially throughout the provinces, had been under the sway of the Romish priests. Internationalism, and the social and political demoralization of France and Catholic Europe generally, are simply the reaction of the ecclesiastical teaching of the people.

Archbishop Riordan gave utterance to a grave and great truth, when he said: "Every age of the world has one great

question that dominates all others; at present, the great question is education."

That is my right for bringing it into the church. Education is indeed the question today before the American people, for upon this will largely depend the weal or woe of the State in the future.

On this question the *Catholic World* of New York says: "The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to this country and keep it. There is ere long to be a State religion in this country, and that religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by Catholic authorities; and under education, the opinions of the individual and the utterances of the press are included. Many opinions are to be furnished by the secular arm, under the authority of the church, even to war and bloodshed."

This is a frank admission on the part of the Bishop, that the secular arm of the Papacy under the authority of the church might even resort to war and bloodshed!

I have shown you more than once that this Romish Church is bent on the destruction of our school system and will do anything to accomplish her purpose. Her history is written in the old world, and she is simply repeating it in the new. It is evil, and evil continually!

WHAT WE MAY LOOK FOR IN OUR SCHOOLS.

Further on it says: "While a State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church. Protestantism of every form has not, and never can have, any right when Catholicity has triumphed; and therefore we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."

"I am Agin the Govermint!"

That is a statement on education and the rights of Protestants, where Romanism has the power to enforce her laws. This will be an eye-opener to some who have looked upon the enemy of civil and religious liberty in our midst as changed by the civilization of the nineteenth century. Romanism is as cruel, despotic and intolerant as ever!

"Walk backward, with averted gaze, and hide the shame."

Is the Cardinalate of the Roman Church properly an ecclesiastical office? is styled "a question of the day" by a New York Episcopal paper. It was said many years ago, that the then Pope had it in mind to raise Bishop Hughes to the rank of Cardinal. It was further said, that the matter being submitted to Chief Justice Judge Taney, himself a Roman Catholic, he gave the opinion that the office was a temporal princedom, and therefore could not be held by an American citizen, and the matter was quietly dropped. If that opinion is a sound one, continues the representative of New York Episcopalianism, then all the tall talks at Baltimore, in a body presided over by a Cardinal, about the glory, etc., of American citizenship, is to that extent a voice and nothing more.

THE PRESIDENT OF THE UNITED STATES HUMILIATED.

It was not without a meaning that Cardinal Taschereau was placed at the banquet in Washington on the right of Cardinal Gibbons, while *the President of the United States was relegated to a position on his left!* That was the President's proper place, according to the law of the Church as expressed by Mr. Brownson. The Papacy alone possesses all divine authority to make laws, and to enforce them. All governments must submit to the will of the Pope. Writing of the power of the Church, he says: "She is, under God, the *supreme judge of both laws*, which for her are but one law; and hence she takes cognizance *in her tribunals* of the breaches of the natural law as well as of the revealed, and has the right to take cognizance by nations as well as of its branches, *by individuals*, by the prince as well as the subject, for *it is the supreme law for both. The State* is, therefore only *an inferior Court, bound to receive the law from the Supreme Court, and*

liable to have its decrees reversed on appeal." Americans will come to know what this power is, that in our midst is clamoring for the destruction of our public schools and against State rights, when it may be too late. The *Roman Catholic Review* says: "The right of the State to foist upon its citizens a school system without consulting their religious convictions on the one hand, and their rights as citizens on the other, is one that must be rejected totally, always denied, and thoroughly denied as long as it asserts itself." This is the doctrine that is being published all over our land.

When the Romanists get the full sway, it will be a disagreeable thing for some Protestant mothers to have their children compelled to cross themselves, and say mass at the morning session of the public schools.

PROTESTANTISM IS THE POWER OF TODAY.

We have fifty millions and they have about ten millions, but let us guard our future. Let the nation be kind to those of the Catholic faith who have come here, and because it is a free country receive them, asking only that they be peaceable citizens.

All governments have national institutions, and so has ours. We have the Constitution and the American School System. Let the Nation say to the Catholics, Respect these and we will respect you. If you touch these, you become rebels. In your own country you were wretched slaves; here you are free men. Respect, then, the sacred institutions of the nation which adopts you.

The assumption of the right of dictating in the affairs of this country is, to say the least, highly impertinent. Years ago, when Rome was ruled by the Pope, if any body of Protestant Americans had removed to Rome, and there openly declared to the Pope their opposition to his manner of directing the affairs of the state or nation, they would have been ordered to quit the country, or be imprisoned. So if Romanists are not satisfied with our American forms of government and our institutions, they should seek a place they like better. We did not send for them, and I am sure, if necessary, the American people would raise a purse to pay their passage home again. (Sensation.)

Our American school system must be preserved and the enemy should be made to know that we are ready to defend it with purse and pen, with head and with heart, and, if need be, with the sacrifice of life. (Applause.)

"The sword, extreme of dread!
Yet, when upon the freeman's thigh 'tis bound,
While for his altar and his hearth,
While for the land that gave him birth,
The war drum rolls, the trumpet sounds,
How sacred is it then!"

FRANCE, TO RISE, MUST SEPARATE THE SCHOOL FROM THE CHURCH.

Gambetta. of France, said, in a speech delivered in 1871: "The only way France is to retrieve her place in Europe, is to improve and strengthen her internal position. The most pressing and urgent of all reforms is a comprehensive measure of general education, which would finally abolish the class distinctions which unfortunately exist.

"* * I am not only for the separation of the church and State, but for the entire separation of the schools and churches. I consider this not only a question of political but of social order. Let religious education, whether Catholic, Jewish or Protestant, be given in religious temples according to the choice of parents; but let not the Catholics, with their claims to exclusiveness, have anything to do with the propagation of necessary knowledge, which it is the State's duty to see imparted to every citizen."

And if this was true of France, a necessity on which depended its future, it is doubly true of our country today. Our American school system, I repeat, must be preserved.

It has been truly said that "ignorance is the mother of devotion," whose natural products are bigotry and intolerance. With the intellect obscured and the reason enthralled, the individual becomes a mere machine, susceptible of being used by unscrupulous men for the aggrandizement of ambitious rulers, or to accomplish any object, however wicked.

Such being the inevitable consequences of ignorance, it becomes our obvious duty, in order that this country may escape

so terrible a calamity, to provide for the general education of all the youth. To attain this end, it is proper that the State should take charge of the instruction of all its children. (Applause.) Not only in all matters that will fit them for business life, but also to provide for their moral training, in order that they may not, by becoming criminals and paupers, become a burden to the State.

THE STATE MUST EDUCATE.

The American policy is that the property of the State shall educate the children of the State. This benefits equally the rich and the poor; this gives educational advantages to all; yet it costs almost twice as much to support our police and police courts and punish crime, as it does to educate our children. Statistics show that eighty per cent of the crime committed in the United States and elsewhere is committed by the ignorant classes.

In view of this fact, is it not wisdom to make ample provision for the education of the masses? Indeed, it is the only way we can save ourselves.

Our government must advance one step farther in educational interests—

MAKE PUBLIC SCHOOL EDUCATION COMPULSORY!

If ignorance endangers our liberties and increases our taxes, then the government has a right to require all to be educated, and educated in our common schools. (Applause.)

Prussia and many of the German States have tried this system for years with the very best results. Our government for its own safety must resort to this, and very soon.

There are many Protestants, I fear, who do not know what the name Protestant means. Protestants have ceased to be protesters. But Romanists have not ceased to Romanize; they know how to work in the new world; their tricks and trickery have not been found out here as in Europe.

THE ENEMY WE MUST MEET.

The Roman Jesuit priests, who are the foes of our common schools, hold allegiance only to a foreign potentate, from whom

they have received orders to destroy the public schools, and subvert our educational system. Nice fellows, these, to talk about their rights!

These Fathers (?) fathers in every sense save that they have not the care of the children. (Sensation.) A foreign band representing the interests of a foreign power, without any domestic affection or social ties, have disclosed enough of their infernal designs to put all the friends of liberty and of our loved land upon their guard. We are not at all fearful of the struggle which we must soon meet. They have opened their batteries on Bunker Hill, the very citadel of our liberties. They will yet learn that they are on the wrong side of the water.

Let us stand invincibly by our common school system. There is no nobler product of American civilization. There is no stronger rampart around our public liberty and order. There can be no surer proof of our national decadence than its sacrifice.

Solomon said: "There is a time for everything under the sun; a time to plant and a time to pull up, a time to build and a time to pull down." And so there was a time when we welcomed everybody that might immigrate to this country; when we threw open our gates, and said: "Come, come, come, we have room for all." We think the time has come when our nation should cry "Halt!" Our weakest point and our greatest danger now lies in our open gates. (Applause.) At the rate of the arrivals in New York city last week, the number for the year would amount to 500,000, and it is not the time when they come in the largest numbers.

To me this land is before and above all others, and I have no statement of which I am prouder—other than that I am a Christian — than that I am an American citizen. (Great applause.)

We have heard men speak of the Irish-American, the German-American, the Scottish-American and the English-American. But there should be no such words in our vocabulary as "English-Americans," "German-Americans," "Russian-Americans," or "Irish-Americans." We say to all who come to our shores, Leave your differences and your prejudices where

you left your poverty! Patrick's Day and the 12th of July must be swallowed up in the 4th of July!

We want no street parades in this country with green flag, orange flag, red flag or black flag; only the flag of all others, the dearest and the best, the brightest and the most God-like —the Star Spangled Banner!—

"Long may it wave
O'er the land of the free and the home of the brave."

"Columbia welcomes to her doors
The Gentile and the Jew,
And finds a home upon her shores
For men of every hue;
She asks not what their creed may be,
Nor if in prayer they fall;
Yet while she gives them Liberty,
One Flag must cover all.

The Christian may enjoy his creed
Beneath the Stripes and Stars,
The heathen praise his wooden god,
And Juggernaut his cars;
All freely here may meet in peace,
In Freedom's ample hall,
But all rebellious wars must cease,
One Flag shall cover all.

The petty flags of clique or clan—
Of feuds of foreign birth,
Should not insult the hope of man—
Our Flag—the best on earth;
Let factious banners pass away,
Nor prove fair Freedom's pall,
Oh! heed Columbia's words today—
ONE FLAG MUST COVER ALL." (Applause.)

VOICE OF POPE PIUS IX.

"The people are not the source of civil power."—*Pius IX., Enc. 39.*

"The Romish Church has a right to exercise its authority, without having any limits set to it by the civil power."—*Pius IX., Enc. 19.*

"The Romish Church has the right to avail itself of force, and to use the temporal power for that purpose."—*Pius IX., Enc. 24.*

"The Romish Church has an innate right to acquire, hold, and use property without limit."
—*Pius IX., Enc. 26.*

"The Romish Church and her ecclesiastics have a right to immunity from civil law."
—*Pius IX., Enc. 30.*

"The Romish Clergy should be tried for civil and criminal offences only in ecclesiastical courts."—*Pius IX., Enc. 31.*

"In the case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."—*Pius IX., Enc. 42.*

"Imperium flagitio acquisitum nemo unquam bonis artibus exercuit."
—*Tacitus.*

CHAPTER VII.

THE POLITICAL THUMBSCREW — VOTES—FOR LAND AND OFFICE.

"Alterà manu fert lapidem altrà panem ostendat."—*Panties.*

"A politician—Proteus-like—must alter
His face and habit; and, like water seem
Of the same color that the vessel is
That doth contain it, varying his form
With the chameleon, at each object change."—*Mason.*

"The other shape,
If shape it might be called, that shape had none,
Distinguished in member, joint, and limb;
Or substance might be called that shadow seemed,
For each seemed either."—*Milton.*

"If allegiance to the church demanded of us opposition to political principles adopted by our civil government, we should not hesitate to obey the church."—*Catholic World.*

"If Romanists band together to destroy the public schools, should not Protestants band together to save them?"—*Mattison.*

"It was needful for me to write unto you, and exhort you, that you should earnestly contend for the faith once delivered unto the saints."—*Jude, 3d verse.*

It is sad, but nevertheless true, that there is in all of us a tendency to lose sight of important events; not only to lose sight of them, but to become indifferent to the real value or cost of the things we possess. Hence, the old and trite saying, "We learn to prize the well when it becomes dry." How often we hear it said, when too late, "I never knew how much he was to me until after he was taken from me." The fact is just this, we fail to appreciate what we have, and only come to know the real value of our possessions when we are deprived of them.

This was the case in the early history of the world, and it is so now. The Apostle Jude, so far as we know, was one of the quiet, timid, humble followers of Jesus Christ, but none the less faithful and watchful. He had the interest of the cause just as much at heart as Matthew, Luke, John, or Paul. He felt it his duty to write to the church, and warn it against

indifference, and exhort it to faithfulness. Indifferentism was the weak point in the history of the early Church. Indifferentism is the sin of today.

THE VOICE OF WARNING.

There is now no greater danger threatening the church than that which is possible through indifferentism. It is also true of our nation's life.

The wisest men of the past have warned us of our danger, and exhorted us to diligence in guarding our nation's interests. The great and good George Washington said: "Against the insidious wiles of foreign influence I conjure you to believe me, fellow-citizens, the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of a republican government."

Jefferson, with almost superhuman sagacity and foresight, declared nearly a hundred years ago, that free schools were an essential part—one of the columns, as he expressed it, of the republican edifice, and that without instruction free to all, the sacred flame of liberty could not be kept burning in the hearts of Americans.

Madison, over sixty years ago, said: "A popular government, without popular information or the means of acquiring it, is but a prologue to a farce or tragedy, or perhaps both."

Already, in too many instances, our elections have become a farce as Madison predicted. The tremendous tragedy of the War of the Rebellion could never have occurred, if in all sections of our country there had been universal suffrage based upon universal education.

James A. Garfield said, in his letter of acceptance in July, 1880: "Whatever helps the nation can justly afford should be generously given to aid the States in supporting common schools; but it would be unjust to our people and dangerous to our institutions to apply any portion of the revenues of the Nation or of the States to the support of sectarian schools."

Gen. Grant said: "Let us labor to add all needful guarantees for the more perfect security of free thought, free spee and free press, pure morals, unfettered religious sentime

and of equal rights and privileges to all men, irrespective of nationality, color or religion.

"Encourage free schools, and resolve that not one dollar in money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolved that either the State or the Nation, or both combined, shall support institutions of learning sufficient to afford to every child growing up in the land the opportunity of a good common school education."

Ex-President Hayes said: "I am firmly convinced that the subject of popular education deserves the earnest attention of the people of the whole country, with a view to wise and comprehensive measures by the government of the United States."

In a government like ours, where all political power resides in and springs from the people, no subject can be presented to the citizens for their consideration more important than the education of the youth.

IGNORANT VOTERS ENDANGER OUR NATION.

Intelligence in the ruler is essential to good government: with us the rulers are the voters; hence the necessity of fitting them by education to rule. With intelligent voters our form of government is the best yet devised; with ignorant voters it is the very worst. An intelligent people seek freedom and an ignorant people despotism, just as naturally and just as certainly as the needle points to the magnetic pole. In a republic like ours, to leave the people uneducated, or to allow them to be educated in foreign schools, with political power in their hands, will be sure and certain destruction to all that we hold dear as American citizens. (Applause.) A government like ours will not survive a reign of ignorance and vice. The great danger now lies in our large cities. Educate the youth in our common schools, and the nation will be saved; neglect these, and the results will be ruin and disaster.

The nature of this danger makes it less alarming than the dangers that threatened us during the Rebellion. Then the farmer left his plow, the mechanic dropped his hammer, the lawyer forsook his brief, the minister left his pulpit—a million blades leaped from their scabbards. No wonder that victory perched upon our banners!

This foe of ignorance cannot be overthrown by armed men, but it is none the less hostile and malignant. We are apt to delude ourselves with the idea that this republican government is an established fact. I trust it will prove so; but if I am not mistaken, it is today still an experiment, and yet to be subjected to severe tests. Whether the banner which is the symbol of our national life shall continue to float, assuring protection to liberty and life all over our land, is yet to be decided. Whether that power which trains men and women in ignorance, and which tries to seal up the fountain of public education, shall triumph or not; whether statesmen or politicians shall make our laws; whether government shall be for the benefit of the peeple or for a party; whether that government shall embody the intelligence of the people, or whether ecclesiastical and political partisans shall rule—these are questions for us as a people to take into careful and prayerful consideration.

THE COMMON FOE OF OUR NATION.

Romanism, our avowed enemy, is in our midst, plotting our overthrow. She does not advance in a direct attack. She never does. Her policy is circumvention, indirect aggression through all kinds of political intrigue.

Bishop Vincent of our church, in an article written a few months ago, said: "There is always danger to the State when the independence of the citizen is impaired by the influence of a party. The danger is greater when the dominating party is ecclesiastical. The church that controls and curtails the freedom of the individual is, from the very nature of the case, the foe of the free State. When men vote at the bidding of the priest and Pope, by virtue of a surrender of personal freedom which they have made, and are required to make, to an ecclesiastical body, they become dangerous elements in the body politic. The greatest enemy and the greatest peril of the American Republic this day is the church of Rome.

I am not so much afraid of ignorance as I am of the dominated vote in this country. You can teach an ignorant man. It is easy to set forth the justice or injustice of a given policy to a plain man who cannot read; parables and pictures will do that, and you can trust his common sense, and his instinct of righteousness.

Has it Come to This?

VOTE AS HIS HOLINESS DICTATES.

"You should do all in your power to carry out the intentions of His Holiness, the Pope. Where you have the electoral franchise, *give your votes* to none but those who will assist you in so holy a struggle."—*Daniel O'Connor.*

THE ROMANIST VOTES AS COMMANDED.

"I am not afraid of a freeman who is ignorant, but I am afraid of the man whose individuality is surrendered and bound over to the church of Rome, or to the church of Latter Day Saints. He votes not as he thinks, not according to his human instincts, but frequently against them; he votes as the Cardinal thinks, and according to the mandates of a hierarchy that has done more to enslave and corrupt the human race than any other power on the face of the earth. The ecclesiastical dominated vote is the peril of the Republic today. It is probable in some sections of the country the evil will grow worse, for it is said that Bridget will soon join Patrick at the polls; and when Bridget does this, she will drop a duplicate of Patrick's vote. If Patrick does not vote independently, will Bridget? Should Patrick ever break loose from priestly control, Bridget will never do so, but remain loyal to the church and to the priest. It is the height of absurdity to double the dominated vote of the Papacy in the Republic. Hence, be very careful before you give women the ballot. Not that I would not trust every Protestant woman in this country—I would trust them before I would a Protestant man (applause)—but when I come down to the facts just as they are, that every Patrick has a Bridget, and that every Bridget swears by her church, no matter what Patrick swears by, and will go back on Patrick every time in preference for the church, then I am afraid of putting the vote into the hands of the women of our land. (Applause.) On all school questions we know how Bridget's vote will go. On temperance it will go with Patrick's for temperance, if thereby the influence of the church will be augmented; and always against temperance when the triumph of temperance increases the influence of Protestantism in American politics. The Republic is in danger because of the dominated vote." Let us limit its power.

"A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a freeman's will
As lightning does the will of God;
And from its force, nor doors, nor locks
Can shield you. 'Tis the ballot box."

A Belgian statesman said: "In order that Belgium may not tread the path of Spain and Mexico, it is the duty of every faithful citizen to oppose, with all his strength, the pestilent influence of ultramontanism."

The warning given by this Belgian may well be heeded by our citizens. The American Romish ecclesiastics are thoroughly ultramontanists. The priesthood nowhere else in the world are more abjectly submissive to Rome. They are as hostile to our institutions as they prudently can be, and only wait for a better opportunity to be more so. They are shrewd enough to know that the surest course is to undermine, if possible, some essential foundation stone of our social and political life. Hence they confine their hostile efforts for the present to our common school system.

The independence, therefore, of popular education is a question of life or death to the Republic; and no genuine patriot should allow a priesthood owing foreign allegiance to touch the system with a hostile hand. Remember the words of one who loved our country, the good Frenchman Lafayette, himself a Roman Catholic:

"If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

"BLOT OUT THE GODLESS SCHOOLS."

The Romish hierarchy puts her thumbscrews on our politicians and brings them to her terms. Her demand is now, "Blot out these godless schools," and the price offered to the politician is, "We will give you votes and office." The matter is no longer spoken by them with bated breath, but aloud in their assemblies and church gatherings; and under the voice of their God in the Vatican they seek with all their mind and might the destruction of our American school system. They demand a pledge of every man running for political office, who asks the votes of the church, that he will support in the Assembly, in the Senate, in the Board of Education, in the Board of School Trustees, in the Board of Aldermen, and the assistants of the Aldermen, down to school janitor, in every place where he may have power, their policy and only their policy.

A few samples from the New York *Tablet* will show ho

they advertise and push their candidates for the suffrage of of the people:

"Fred. Seward is a candidate for Senator. If our voice could reach his constituents in time, we would say to every American and *Irish-American voter*, Vote for the worthy son of the man who did so much to save the Republic from dismemberment, and *who was the tried and trusted friend of the great Archbishop Hughes.*

"The Hon. Richard O'Gorman has been nominated, at the last moment, for Judge of the Superior Court. Here is a candidate on whom the democracy can join. Here is a man the *Irish vote should go solidly for.* We cannot be so lost to gratitude, to patriotism, as to forget that Richard O'Gorman sacrificed bright prospects and social ties of early manhood for the sake of Ireland. All we can say is, Vote for Richard O'Gorman.

"A regular boom has taken place in the Ninth Congressional District in support of the Hon. Thomas Murphy for Congress. The Irish-American element is coming out strongly in his favor. * * * On the other hand, Mr. Murphy is a man of honor and principle, and has never tired of doing kind acts and generous deeds. Hundreds of worthy young Irishmen, both in the custom-house and post-office, owe their positions to Mr. Murphy. *Irish-Americans, vote for him to a man*, for he is worthy of your suffrage and support. Even from a patriotic point of view, the Irish vote should go solid for Mr. Murphy. He is in thorough sympathy with his countrymen on questions affecting Ireland. His relations with the President are cordial and intimate, and Mr. Murphy in Congress would be a power behind the throne; while Mr. Hardy in Congress would be a mere selfish politician, with no other object in view but to forward Mr. Hardy's interests.

"The Hon. Denis Quinn, candidate for Civil Justice in the First District, is almost certain of being elected. Judge Quinn has had great experience on the bench before, and always tempered justice with mercy, particularly where the poor were concerned. The people do not forget this of him, and on this account they are working in earnest, fully resolved that he shall be their next Civil Justice." And so of others, *ad nauseam!*

ORDERS FROM THE VATICAN OBEYED BY OUR VOTERS.

Every Roman Catholic Bishop can get as many votes in our elections as there are papal voters in his diocese. These facts are well known to intelligent Americans. Cardinal Wiseman, of England, being asked how Catholics managed to gain so much power and influence in England, said; "The principal object of our efforts has been to procure the necessary support of Parliament; but how was this to be obtained, when at one time all England sent only one Catholic member to the House of Commons? Yet we did not despair. We observed that the electors were divided between two parties, and that by combining our strength and bringing it to bear in favor of one side or the other we could cause that side to succeed which appeared the more disposed to do us justice. Thus we taught two parties in the State to count the power of the Catholics as something." The same policy is being pursued in our land to-day, with the added advantage that in this country Rome has tenfold greater power of suffrage than in England. So both in England and America Rome is a *unit*, and gives it the party that promises to do most for her: that is, in plain English, sells her vote to the highest bidder! This accounts for her vast possessions in real estate in all our large cities. Political robbery!!

"*Power* like desolating pestilence,
Pollutes what'er it touches; and *obedience*,
Bane of genius, virtue, freedom, truth,
Makes slaves of men."

VOICE OF THE CARDINALS.

"Stand by the Catholic schools."
—*Cardinal McCloskey.*

"We must take part in elections."
—*Cardinal McCloskey.*

"A ripe knowledge of the Catechism, minus Massachusetts education, is preferable to her education, minus the Catechism."
—*Cardinal Antonelli.*

"The church alone is endowed with the power to educate the young."—*Cardinal McCloskey.*

"The common school system of the United States is the worst in the world."
—*Cardinal Manning.*

"The Catechism alone is essential for the education of the people."—*Cardinal Antonelli.*

"We must take part in the elections. Move in solid mass in every State against the party pledged to sustain the integrity of the public schools."—*Cardinal McCloskey.*

"Rationalism, or rather Atheism of the State, consists in the exclusion from the civil government of all religious influence; above all, that of the true religion of the Church of Jesus Christ, or, in other words, the separation of the State from the Church, absolute independence of the State with regard to the Church, which means the oppression of the Church by the State."
—*Cardinal Manning.*

"Omnes habentur et dicuntur, qui potestate sunt perpetuâ in eâ civitate quæ liberate usa est."
—*Nepos.*

DE WEY ENG. CO.

CHAPTER VIII.

POLITICAL INTRIGUE OF THE ROMISH CHURCH.

"Education has nothing to do with politics, but everything to do with that intelligence and true worthiness which are the true basis of all politics."—*Horace Mann.*

"The dangers from political corruption and from foreign influence against which Washington so beseechingly entreated us, have increased and are increasing, and ought to be diminished."—*Hon. John Jay.*

"What business has the Pope to go into politics? What has politics to do with the Pope? The papacy was founded by St. Peter as chief of the Apostles. St. Peter never once in his epistles ventured to talk of politics. For 300 years his successors had confined themselves to the Gospel and it was a great misfortune for the Church when a change took place."—*Dr. Edward McGlynn.*

The political power of the ballot, constantly increasing by foreign recruits, Rome means to preserve and use for the attainment of her despotic ends. In confirmation of this statement, allow me to give you here some authoritative utterances. The St. Louis *Globe* says: "It is the duty of every Catholic to vote for a Catholic candidate; for one who is not opposed to the Catholic religion; who is not an enemy of the church; and it is the duty of every faithful Catholic to vote against those who are enemies of our church and of our holy faith. Catholics must use the ballot to promote the cause of the church; a Catholic must be a Catholic in his social and in his political life, as well as in his religious life." And the *Review* says: "Catholics must get their politics from where they get their religion—Rome." Do you wonder that the question is often asked: "Can a Roman Catholic be loyal to Rome and America at the same time?"

We must not forget that, "When parties become evenly balanced an enemy has a great advantage in being able easily to turn the scale, and secure his own ends by the votes of the very people he ruins. In this state of things he does not need a majority. A very small minority has often overturned governments. Greece was ruined by the intrigues of Philip of Macedon in the use of Grecian hands.

OUR GREATEST DANGER.

In our own Republic the period has arrived when it becomes American citizens, as lovers of liberty, as the friends of purity, religion, and social progress, to pause and consider the state of things about them. We have two great political parties struggling for political supremacy. In the height of the contest, a foreign Church, which has troubled every nation in whose bosom it has existed, thrusts itself into the contest. Holding in solution the worst elements in society, the whole might of its corruption is thrown on one side. With the scum and filth of great cities it turns the scale in elections, and as the price of its vote demands the offices at important material considerations, or, still worse, a change in the management of our institutions.

That this foreign element has become predominant in our politics is deplorable and alarming, especially as the foreign purpose of revolutionizing the policy of the nation has been distinctly announced. That America could take into her bosom an alien element, and allow herself to be used to introduce a foreign policy in the interest of the tyrant on the Tiber, seems incredible, but the stern facts stare us in the face. The Pope is a power in our politics as really as Philip was in those of Greece. Party policy is dictated at Rome. Is it not time to pause? Is there not reason why Americans, on questions that concern the Roman policy, should see eye to eye, and that they should stand as one man for republican principles? 'United we stand, divided we fall!'"

> "A thousand years scarce serves to form a State;
> An hour may lay it in the dust."

As lovers of liberty, we need to be wide awake. Drowsing and nodding, we leave Rome to capture our outposts. By proving true to our trust, we can defeat any foe. Failing, however, in our duty, and proving ourselves unworthy of the golden opportunities that are afforded us, we can confidently look forward to a result such as Mr. Froude describes, when he says: "So much can be foretold with certainty, that if the Catholic church anywhere recovers her ascendancy, she will again exhibit the detestable features which have invariably at-

tended her supremacy. Her rule will be once more found incompatible either with justice or with intellectual growth, and our children will be forced to recover, by some fresh struggle, the ground which our forefathers conquered for us, and which we by pusillanimity surrendered." Here we have a note of warning.

This is strong language, but it comes from a bold man, and one who is not afraid to pen the truth. His language is not too strong, estimated by its true character and not by the garb under which it appears to ordinary observers. Romanism is the natural enemy of all the principles which are indispensable for the welfare and healthy development of our nation's life.

DECLARED OPPOSITION TO OUR PUBLIC SCHOOLS.

For a time we had to contend with a covert foe. We are glad to know that this is the case no longer. The Roman Catholic hierarchy have come out in open and declared opposition to our American public school system. The 1st Provincial Council, in 1829; the 2nd Council in 1833; the 1st Plenary Council in 1852; the 2nd Plenary Council in 1866, and all the councils that have been held since that time have uttered their vilest anathemas against our public school system of education. I propose now to show it from their own authority. If there are any here tonight who think there is no conspiracy, that there are no enemies in this land, I want you to hear with your ears and with all the openings of your soul what some of their leading men have said.

Archbishop McClosky, of New York, said: "I can answer that, so far as our Catholic children are concerned, the workings of the public school system have proved, and do prove, highly detrimental to their faith and morals."

Bishop Hughes, in 1858, said: "The public school system is a disgrace to the civilization of the nineteenth century. I hope to see the day when New York will look back upon it with shame and horror, that such a gross and miserable delusion could ever have been suffered to take possession of the public mind."

STATE USURPATION DEMANDED.

The *Tablet* said in 1870: "There is no help but in dividing the public schools, or in abandoning them altogether."

Not long ago the *Catholic Review* said: "There is no longer a school question for Catholics. It is closed. The door of discussion, which was slightly ajar prior to 1884, was closed, locked, bolted and barred by the Plenary Council held in that year, which directed that Christain schools should be maintained by all the parishes in the United States not prevented by extreme poverty from carrying them on. The decree is a law for priests and people."

The *Tablet*, which is good Catholic authority, says: "The education itself is the business of the spiritual society alone, and not of secular society. The instruction of children and youth is included in the Sacraments of Orders; and the State usurps the functions of the spiritual society when it turns educator. The secular is for the spiritual, is subordinate to religion, which alone has authority to instruct man in his secular duties, and fit him for the end for which his Creator has created him. The organization of the schools, their entire internal arrangement and management, the choice and regulation of studies, and the selection, appointment and dismissal of teachers, belong exclusively to the spiritual authority."

That is, to the Roman Catholic church. The attempt of the State to take care of the children, and provide for their education as American citizens, is a usurpation of the rights exclusively belonging to this gigantic despotism. We are usurpers, because we have ventured to say from what books our children may be taught their mother tongue and other lessons of primary education. Usurpers here in our own Protestant free country, because we have dared to select other persons besides priests, sisters and nuns to teach our children. Usurpers, because we have not meekly submitted to the dictation of this audacious hierarchy!

GIVE UP YOUR REASON AND BE A CHURCHMAN.

I honor even the infidels, Voltaire and Tom Payne, for their independence, for when there was but the Roman Church, and that church said, "Give up your reason and be a churchman," they said to the church, "Mind your own business. We will not give up our reason; we will not put our senses under our feet; we will not say that white is black, and black is

What Politicians will Do to Gain the Irish Vote.

"You have among you many a purchased slave
Which, like your asses, and your dogs, and mules,
You use in abject and in slavish parts,
Because you bought them."

—*Merchant of Venice, Act IV.*

white, when our senses declare that white is white, and black is black." If the church declares white to be black, you must leave your reason aside and accept it. The reply of a coal-heaver to a Protestant's question, "What do you believe, Patrick?" is lauded to the skies by an interested priesthood. "Believe," said Patrick, "sure I believe what the Catholic church believes." "Well, Patrick, what does the Catholic church believe?" "Sure, man the church believes what I believe." "Well, Patrick what do you both believe?" "Well, by my soul, sir, we both believe alike." This is what is lauded by Romanists as "implicit faith."

The *Freeman's Journal* says:

"The horrible immoralities of the youth in the public schools and the disregard of religion (that is, of the Roman Catholic religion, of course) among those brought up under their influence, prove our position, that the future of the Catholic religion in this land is bound up with the exclusion of every kind of schooling not under Catholic direction and control."

THE LIGHT OF PROTESTANTISM FEARED.

So it undoubtedly is; for nothing is more evident than that the enlightenment of Catholics as well as other American youth, by the great system of American public school instruction, would disqualify them to receive the vulgar superstitions of the Roman Catholic church. Let the light of our public schools flash upon the American youth, and you cannot make them believe the miracles in their text books; you cannot make them believe in beads and holy water; you cannot make them believe in the nonsense that fills the church from the time you enter until you leave it—trinkets, trinkets, trinkets, trinkets—nothing but trinkets. (Applause.)

Again: "Whereas, it is no more the duty of the State to provide for the schooling than for the clothing, feeding and housing of children; and

"Whereas, twenty-five years of experiment of schools supported by public tax but to the exclusion of all positive religion," (that is, the Roman Catholic) "has lamentably proved that teaching to read and write, and cast up accounts, and have an idea of the topography of other countries," without the daily in-

culcation of the principles of Christian morals, "only make more expert knaves, and more dangerous neighbors;

"Therefore, resolved, that the public school system in New York city is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals: and that it implores the State Legislature to abolish it forthwith." But they didn't! And they won't! (Applause.)

Again, they say: "This subject" (of public schools) "contains in it the whole question of the progress and triumph of the Catholic church in the next generation in this country. Catholics, let us act together. There can be no sound political progress, no permanence in the State, where, for any length of time, children shall be trained in schools without" (the Roman Catholic) "religion. This country has no other hope, politically or morally, except in the vast and controlling extension of the Catholic religion." And yet, in the face of this I assert, without fear of contradiction, that there is not a single country on the globe under the control of the Roman Catholic church that can be called prosperous!

CONSPIRACY MADE KNOWN.

Similar extracts might be multiplied, to prove what not only is not denied, but now boldly assumed as a distinct and determined policy. The movement is developing itself in the different States, showing that no means within the reach of its power will be omitted to carry out the purpose they have in their hearts—the destruction of the Public School System. The grounds on which they have conspired are made public. A Roman Catholic citizen recently wrote: "We don't want our children to attend irreligious schools, nor schools where they shall be allowed to mix up with other children." The very touch of liberty of thought seems to be dangerous to Romanism. You may not be aware of the fact, that Dr. McGlynn was not expelled from the Roman Church because of his acceptance of George's land theory, but simply because he believed in and advocated our public school system. Twenty-five years ago he spoke in favor of the free schools, and in opposition to State appropriations for sectarian institutions. Since that time Dr. McGlynn has been a marked man by the

Roman Catholic hierarchy. For this alone he has been torn from his pulpit and from his people. For this he has been excommunicated. For this a greater penalty has been meted out to him than if he had been a thief, an adulterer, or a murderer, for in that church they don't excommunicate murderers, but give them a free passage across. (Great sensation.)

Well, I am glad that in our day we have a man who has defied the Roman power; a priest who is greater than the Pope; and one who is just as strong in the line of defiance as was Martin Luther. May he have the same grace given him is my earnest prayer! "The Pope," he says, "has a right to write a letter to anybody, and say 'Come to Rome,' and leave it to himself to say what it is about, and how long the bidden one is to stay there. In olden times he would have exercised his kingly right and locked me in a dungeon. The Pope has our allegiance as long as he remains in his proper position. The Pope will be a real successor of St. Peter, when he moves about the earth, and will not kick anyone in the mouth who shall not so forget his manhood as to offer to kiss his foot. The figure, which looks like an old woman, was piled high with flattery until it was made to think it was holding the balance of power of the whole world. Flattery has been piled on an inch thick all over the poor old seventy-six-year-old bag of bones. Poor, absent-minded old man, who is made to think he is the greatest of pontiffs! Why is Italy so bitter against the Pope? Because he is in politics. He is a mere politician in the lowest sense of that word.

POLITICS IN RELIGION.

"It was a crime. In the old church over which I presided there were no political tracts put into the pews—even when tracts came through the Vicar-General's office. It was charged that there was too much religion in St. Stephen's, and not enough of politics and the machine. The so-called Catholic countries are countries where the Pope is most heartily hated, because of his political ambition."

These are facts for us Protestants to ponder over. Here is a citizen of the United States anathematized for being loyal to his convictions. Time will not permit me to give you

the whole of the terrible curse, but this is a portion of it: "In the name of the Holy Trinity, Virgin Mary, Angels, Archangels, all the Apostles, Martyrs, Confessors, Patriarchs, Prophets, he is cast out." And all the people are called upon to curse him in every faculty of his mind and spirit, and in every fibre of his body, from his hair to his toe nails; curse him when he rises up and when he lies down. The curse closes thus: "May the Son of the living God, with all the glory of His majesty, curse him; and may Heaven, with all the power that moves there, rise up against him and damn him, unless he repent and make satisfaction. Amen. So be it; so be it. Amen." And yet Dr. McGlynn still lives.

To this brave man, and lover of our free schools, we would say with Henry VIII:

> "Be just and fear not;
> Let all the ends thou aim'st at be thy country's,
> Thy God's and truth's; then, if thou fallest, O Cromwell,
> Thou fallest a blessed martyr."

GLADSTONE ON ROMAN CATHOLIC MEDIÆVALISM.

Some years ago Mr. Gladstone gave utterance to some very plain truths concerning Romanism.

"The Rome of the Middle Ages," he says, "claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing. * * * But even this is not the worst. The worst by far is, that whereas in the national churches and communities in the Middle Ages there was a brisk, vigorous, and constant opposition to these outrageous claims, an opposition which stoutly asserted its own orthodoxy, which always caused itself to be respected, and which even sometimes gained the upper hand, now in this nineteenth century of ours, and while it is growing old, this same opposition has been put out of court, and judicially extinguished within the Papal Church, by the recent decrees of the Vatican." My propositions are these:

1. That "Rome has substituted for the proud boast of *semper eadem*, a policy of violence and change in faith."

2. That she has refurbished and paraded anew every rusty tool she was fondly thought to have disused.

3. That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.

4. That she (Rome) has equally repudiated modern thought and ancient history. She is tyrannical as ever, and is only waiting for the power and opportunity to carry out her hellish designs as in the days of the Inquisition.

Dr. Schaff once said, in one of his great speeches: "This country had its first conflict for its independent existence; its second was for its unbroken unity; the third will be for its institutions." Thanks be to God and the fathers of our Republic, it achieved its independent existence; it preserved its unity; and it will, through Heaven's help, maintain its institutions. (Applause.) True, the situation is grave, and requires wisdom and prudence; but above all, courage. The issue made in Boston will be repeated in each great city, and at first, before the public conscience shall awaken, the right will be overborne. Then will come the awakening, and it will be greater than the awakening of the nation when Fort Sumter was fired upon.

Let all who meddle with our rights as American citizens remember there are some things we hold dearer than crumbling walls of granite; and these are the institutions which our fathers left us:—our Constitution, our Free Schools, and our starry Flag, and these we will defend, if need be, to the uttermost. (Applause.)

"Then down to the future the trust shall be given,
And age unto age keep the temple forever;
While glory and peace with the radiance of heaven,
Shall smite the bold hand that our birthright would sever."

CHAPTER IX.

FATHER GLEASON'S DENUNCIATIONS OF THE PUBLIC SCHOOL SYSTEM MET AND REFUTED.

"We want education diffused by means of the common schools, and not concentrated in a few hands."—*Dr. Edward McGlynn.*

"Though contradicted every day by facts,
That sophistry itself would stumble o'er,
And to the very teeth a liar proved,
She cries, I lead the smoothest way to heaven!"—*Pollok.*

"There is a deeper pleasure in following truth to the scaffold or the cross, than in joining the multitudinous retinue, and mingling our shouts with theirs when victorious error celebrates its triumphs."—*Horace Mann.*

"When there is no vision the people perish.—*Proverbs, 29, 18.*

The first utterance of God to the world was, "Let there be light." This is the want of today; more light on things secular and things sacred; more scientific light, more philosophic light and more theological light. Our colleges and universities, our schools and seminaries, are just so many light houses; and our books and newspapers are reflectors that throw it in certain directions. Want of light is the cause of most of the ills that humanity is heir to; ills of the nation, ills of the country, ills of the city, ills of the village, ills of the people, the family and the individual.

In old despotic Asia, Solomon made the discovery that light was a necessity; that intelligence was needed by the subject, no less than wisdom by the sovereign.

But when the people become at once sovereign and subject, as in our country, the demand for enlightened and virtuous citizenship rises to supreme importance. The civilized world is now filled with the clamor for human rights as never before in its history, and through the white-winged messenger, the press, the voice of the people is being heard, and it will grow louder and louder until human wrongs are righted, and men come to know the Golden Rule, to do unto others as they would have others do unto them. Everywhere men are demanding in a

voice that will not be hushed something belonging to them hitherto denied; even here where people stand as it were chin deep in liberty—so free that the word restraint is unknown—the loudest cry of the world is heard.

THE TRUTH SHALL MAKE YOU FREE.

We are not at all alarmed at the demands made by the sons of toil; they have rights that capitalists must respect, and often the only way they can have these rights is by organized purpose and enforced consent.

Nor is the good all dying out of the world, as some would have us believe, because men insist upon their right to investigate old creeds and effete theologies, all of them man-made and some of them inspired of hell, rather than heaven. That truth will be hurt by earnest, honest investigation I do not believe. Truth and God are alike; they will bear all the light yon can throw upon them. We live in a day when old dogmas are crumbling, old despotisms are dying, and man, made in the image of God, is coming to know and claim his rights as a man. We are living in the dawn of the world's brightest days:

"When light will from the Form
Eternal rend the veil of mist and storm,
Then shall it show, throughout the flight of time,
In beauty unapproached, a brow sublime;
Then error, craft, and dogma shall decay;
All things that mar man's peace will fade away;
And one great band of love will gird around
The living world throughout, which will resound
Rapt Hallelujahs."

Among other things, we are coming to believe that our children have rights which we ourselves and others must respect. We have twenty-five millions of American children for education into that "vision," without which they will be unable to administer the affairs of this great nation, as God and the fathers intended they should. I don't know but Solomon had a prophetic glimpse of the American common school system, when he called for "vision" to save his subjects from disorder and ruin. We are not able, and God only can properly estimate, the real value of the public school to our government.

True, we do not claim perfection for our system; it can be improved, and it must be improved; yet, even as it is, it is the best system in the world. I am not ambitious that our scholars shall, under State patronage, be able to advance into the higher branches, so that they can dissect monkeys with Huxley, or chop logic with Mills: but I am ambitious that every child in this land, native or foreign born, shall be able to attend our national school until born again into American manhood and womanhood. We must guard it with sacred care from the interference of sectarian priests, scientific pedants, and all ward politicians.

THE WAY TO THE GRAVE-YARD.

On last Sunday morning the new St. Mary's College in Oakland was dedicated by Archbishop Riordan. It was a great day in the history of the Roman Catholic Church on the Pacific Coast. The location of the building is very suggestive; it is situated very near a grave-yard. You smile; but that Church has more to do with grave-yards than any other Church in the world. It is a source of income, as from the grave of every rich man there is a stream of gold continually pouring into its coffers. The building is very respectable, spacious, well proportioned, and of durable material. We wish specially to call attention to the address delivered on that occasion by Father Gleason. His utterances, which found a prominent place in all our newspapers last Monday morning, are shameful. Father Gleason denounced, and said all manner of evil against, our public school system. His language was endorsed by the Archbishop and all the Roman Catholic clergy assembled on that occasion. His sentiments will enable me to show you more clearly and more forcibly than I could otherwise do, the position occupied by the Roman hierarchy at the present time, in reference to our schools.

AN UNGODLY TIRADE AGAINST OUR SCHOOLS.

The first statement to which I wish to direct your special attention is: "This country is at present becoming alarmed at the crimes, the excesses and dishonesty of many of its pub-

lic servants. They are beginning to see and understand that something additional is needed for a competent public official than merely technical qualification for office. They are beginning to see that neither bonds nor prisons nor public opinion nor social ostracism are of themselves enough to restrain the average man from the commission of crime, when the temptations to unfaithfulness are numerous and strong. In a word, the records of the number and magnitude of the public defalcations which have occurred and are constantly occurring in this land, is beginning to open the eyes of the more thoughtful and reflective in the community to the usefulness, and even necessity, of the inculcation of ethical principles in connection with the education of our youth." This is simply a resetting of the old impeachment of our American public schools; that our system of education produces "learned horse thieves, pickpockets" and criminals of all sorts, has been uttered a thousand times by the Roman Catholic hierarchy.

But let us see. Do our public schools produce all he declares they produce? Is this the record of the men who have graduated from them? We trow not, as we have certain facts to show to the contrary. Statistics are often stubborn facts, and statistics show most clearly that illiteracy and crime are twin sisters.

THE PAROCHIAL SCHOOL AND OUR CRIMINALS.

In 1868, one-half of the inhabitants of France could neither read nor write. From the illiterate half came ninety-five per cent of the persons arrested for crime: and of these there were only ten per cent who could not repeat their prayers, cross themselves, and bless themselves, after the good old Catholic fashion. Their prayers did not save them from being criminals.

In 1870, seven per cent of the inhabitants of New England above ten years of age were unable to read or write, yet this seven per cent produced 80 per cent. of all the criminals. That is, the proportion of criminal illiterates to criminal literates was fifty-three to one.

In 1870, Mr. Dexter A. Hawkins showed from the United States census of that year the comparative number of illiter-

Uncle Sam Suffering from La Grippe.

Look Out, Pat, He may Sneeze, and if He Does—

ates, paupers and criminals to every 10,000 inhabitants produced respectively by the Roman Catholic parochial schools, the public schools in twenty-one States, and the public schools in Massachusetts. The following figures will speak for our school system of education as no words can, and of themselves will be an ample refutation of the unjust and scandalous charges brought against the public schools by Father Gleason.

THE PUBLIC SCHOOL LESSENS CRIME.

For every 10,000 inhabitants, the Roman Catholic schools produce 1400 illiterates, 410 paupers, and 160 criminals. The public schools of 21 States produced only 350 illiterates, 170 paupers, and 75 criminals; while the public schools of Massachusetts produced only 71 illiterates, 49 paupers, and 11 criminals. (Applause.) These figures speak for themselves. In 1880 the illiterates of New York state produced eight times their proportion of the criminals. In New York city, among the illiterates, one crime was committed for every three persons; while among those who had received a common school education, even as far as the elementary branches, there was only one crime to every twenty-seven persons. Think of it! The ignorant classes in New York produced nine times as many criminals as they would have produced if they had been educated in the American common schools!

In Pennsylvania, in 1880, one-thirteenth of the population was illiterate, yet that one-thirteenth produced one-third of all the crime, or fourteen times more than its numerical proportion.

It was an old Scotchman who said: "If the Devil came along and said twice two is four, and he did not know that much the day before, there would be hope of the Devil if he would keep on advancing." I wish to say concerning our country, that there is great hope for it while we keep our system of education operating, and after a while we will do away almost entirely with the criminal classes. A careful examination of statistics gathered from twenty states gives the following average results. One-sixth of all the crime in the country is committed by persons wholly illiterate.

The proportion of criminals among the illiterate is, on the average, ten times as great as it is among those who have received at least the elements of a common school education.

Mr. Hawkins has well said: "That the only way to make the human mind accept the irrational and absurd dogmas and practices that today characterize the Romish Church, and give the priest absolute and despotic power over the minds and consciences of the communicants, is to twist, squeeze, compress, and distort the mind, while young and impressible, into the molds and forms prepared by the priests in the middle ages." Hence, Cardinal Antonelli's declamation that "the catechism alone was essential for the education of the people." The catechism and the practices of the church are the chief end and aim of the parochial schools; everything else is secondary.

THE PAROCHIAL SCHOOLS BEGET PAUPERISM.

In this city they are dwarfing the intellects of the Catholic children, and fitting them only for the coarser, poorer and simpler occupations of life. Catholic parents see this, and the priests have to visit them with the regularity of Russian police patrols, and threaten them with purgatory, to say nothing of a warmer place, if they fail to withdraw their children from the public schools.

One parent angrily replied to these threats that he had, by the priest's orders, withdrawn his boy from the public school, and sent him to the priest's school for three years, and he had learned in that time nothing but catechism; and he wished now to send him to the public school, where he could learn how to get a living in this world, since he must spend his life here.

The training of the priest's school falls so far short of qualifying the pupils to earn an honest living, that the Irish, who usually attend these schools in this city, in a term of years furnish more than three times as many paupers and criminals, according to their number, as the Americans, who, as a body, attend the public schools.

The parochial school, in comparison with the public school, has relatively reduced and dwarfed the ability of the brilliant Irish race to gain a livelihood to such an extent, that in the

city of New York, from 1871 to 1875 inclusive, five years, the department of Charities and Corrections cared for Irish paupers to the number of 98,787; while of Americans there were only 63,178; of Germans, only 24,273; and of all other races only 17,563. In addition to this, there were each year several thousand of the Irish race assisted by the charitable institutions of their church, of which we have no reliable data.

The above table, reduced to a comparative ratio based on the last United States census of each race in this city, taking the Americans as the unit of the ratio, gives the following:

Americans	1.00
Irish	3.50
German	1.33
All others	1.50

In other words, a child trained up in the Roman Catholic parochial school is so much inferior intellectually to one trained up in the public school, *that he is three and a half times as likely to become a pauper as he would if he attended the free public schools of the city.*

But, says the Romish priest, in answer to the remonstrance of the parent: "If the catechism, and the dogmas, and practices of the church taught in the parochial school don't enable the children to earn their living as well as does the course of instruction in the public schools, they at least correct their morals, and so make them better members of society."

This is a great mistake, for the facts show just the opposite. In this city, in fifteen years and four months ending December 31, 1875, the record of arrests gives the following:

Number of Irish arrested	571,497
Americans	387,154
Germans	119,659
All other races	92,934

And the names of those arrested show that a large percentage of those classed as Americans in the above table are of Irish parentage, and hence, to a large extent, attended the parochial schools. But taking the table just as it stands, and

reducing the figures to a comparative ratio based on the number of each race in this city, as fixed by the last United States census, and adopting the American as the unit, gives the following:

Americans	1.00
Irish	3.28
Germans	1.07
All other races	1.27

In other words, *a child trained in the parochial school of the Roman Catholic Church is more than three and a quarter times as likely to get into jail as the child trained in the free public school.*

The above tables are the outcome of so large a generalization running through so many years, that they are safe and sure indications of the tendency of the two systems.

Parents desire the welfare of their offspring; they see plainly the difference between the parochial school boy and the public school boy; hence it requires the constant application of the spiritual, and often of the corporal, lash of the priest, to compel them to withdraw their children from the feast of knowledge offered free at the public schools, and to send them to the meager and mediæval diet of daily catechism, doled out at the parochial schools.

Pauperism and crime are the two most troublesome evils that infest and afflict society. This church has raised mendicity from a vice to the dignity of a virtue; and its more ignorant followers believe that through the confessional and penance its priests have the power to pronounce absolution of crime: hence its failure to repress these two evils.

In view of these facts, is it not an unwise if not criminal misuse of the public money, to divert it from the legitimate purposes of civil government to the uses of this religious sect?"

Knowledge, as understood and required by the exigencies of life and natural progress today in this country, and as taught in the public schools, makes free, independent, self supporting and tolerant citizens; while this church requires and gives only education sufficient to produce obedient, dependent and bigoted subjects.

The only justification which tyranny is wont to plead in extenuation of its wrongs is the right of possession : "I have ruled, therefore I rule ; I have exercised this power, therefore I exercise it still."

"The queen of slaves,
The hoodwinked angel of the blind and dead,
Custom, with iron mace, points to the graves
Where her black standard desolately waves."

"Thou bane of liberal knowledge, nature's curse !
Parent of misery, pampered vice's nurse !
Plunging, by thy annihilating breath,
The soul of Genius in the trance of death,
Unbounded Power ! beneath thy baleful sway
The voice of Freedom sinks in dumb decay."

CHAPTER X.

FOUL SLANDERS AND UNBLUSHING IMPUDENCE OF FOREIGN PRIESTS.

"Proud man!
Dressed in a little brief authority;
Most ignorant of what he's most assured,
His glassy essence,—like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep."

"Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; whoever knew Truth put to the worst in a free and open encounter? Her confuting is the best and surest suppressing. * * * For who knows not that Truth is strong next to Almighty? She needs no policies, nor stratagems, nor licensings to make her victorious. Those are the shifts and the defences that Error uses against her power. Give her but room, and do not bind her when she sleeps."—*Milton's Areopagitica.*

Our Divine Master said: "The truth shall make you free." There is nothing that the Papal hierarchy fear so much as truth. I do not say that the Roman Catholic people fear the truth; they long for it, but it is so hedged about by priestly control that they cannot get at it. Hence the present conspiracy against the schools, which are our natural light houses. Their effort is not merely to secure the complete control of their own children in their own schools, but in every possible way to weaken, demoralize and Romanize our American schools. Their plan is to attack us under the mask of religion. Our schools are "godless," but theirs are "godly." (?) They teach religion and a few other things: that all heretical governments should be destroyed; that the people are not the source of civil power; that the Roman Catholic Church has a right to exercise its authority without having any limits set to it by human power; that the Romish Church has a right to avail itself of force, and to use the temporal power for that purpose; that an oath made to an heretical authority is not binding; that the authority of

the Pope of Rome must be put before all other authority; that no heretic has a right to rule or hold property; that no Protestant heretic has a lawful heir, because no heretic is legally married, according to papal law. These are your Romish "*teachers* of religion." They are ever ready to cry out "*religious persecution*," when we expose their secret purposes and hellish devices. Christ said: "In secret have I done nothing." Truth loves the light. But these misnamed "*religious* teachers" are *political conspirators*, who fear nothing so much as the light.

ROMANISM THE POPULAR RELIGION OF CRIMINALS.

We think Father Gleason will find the Roman Catholic Church is responsible for much of the illiteracy to be found in the United States; and by logical statistics, which cannot be refuted, the Roman Catholic Church is the mother and father of the majority of the criminals in our land today. I am dealing with facts. Go into any of our prisons in this or any other of our states, and call the roll of the prisoners, and ask each: "What is your faith? What is the faith of your father and mother?" and you will find 90 per cent will answer "The Roman Catholic faith." And if he will inquire a little further, he will find that 85 per cent were educated at parochial rather than in the public schools. Then, if he will go through the drinking saloons of our city, and ask each keeper of these houses of death and destruction, "What faith were you brought up in?" he will have to put down the answer eight times out of ten, "Roman Catholic." (Applause.) And he will find a majority of these keepers of saloons were brought up in foreign countries, and hence they were educated in foreign Catholic schools.

He charges us with being illiberal and unfair, in forcing "a system of instruction on the unwilling acceptance of millions, regardless of their rights and interests." But are we illiberal? Has the State no right of self defense? Shall the people be allowed to grow up in ignorance, to add to the incoming hordes of paupers and criminals that are flooding our land from the Roman Catholic countries of Europe?

Father Gleason and his followers must be taught that the parent's right of control over the children is not absolute; and

if the father or the mother of the child fail to give it an elementary education, such as will fit it to be an intelligent citizen and voter, the State is bound to step in, and guard its own interests by giving the child a common school education, in order that it may beeome an intelligent citizen. (Great applause.)

WHAT IS GOOD FOR A TURK IS NOT BAD FOR A CATHOLIC.

He says, in speaking of our secular system of education: "If the advocates of the present system of public instruction in this country were to abjure the Christian religion, if they were to proclaim themselves to the world as unbelievers in Christian teaching, their opposition would be consistent and intelligent. * * *

"The present system of non-Christian education now prevailing in this land might be, and doubtless would be, admirably adapted, as far as principles are concerned, for a non-Christian country. It would be quite in place, so far as Christian teaching is concerned, in the dominions of his royal majesty, the Sultan of Turkey, or in those of his royal brother, the Shah of Persia."

In all arguments advanced by the Roman Catholics, and this one by Father Gleason, you will find this fallacy, and they know it is a fallacy; they know that we Protestants advocate religious instruction, just as constantly and firmly as they do, and more so. They try to make the impression that we do not believe in instructing our children in the tenets of our Holy Faith. We do: we believe that the mother is the priestess in the home, and that the home is the university of the world, and that the home and the church should impart religious instruction to the children, and that schools of the nation should be non-sectarian. (Applause.)

ROMANISM FEARS OUR SUNDAY SCHOOLS.

They tell us that our Sunday schools are "little better than a sham, a delusion and a mockery." And yet in the face of this, I assert that our Sunday School System is the mightiest force of Protestantism today. Think of it. There are thirty-thousand Sunday schools in this land under the patronage,

protection and guidance of the Methodist Episcopal Church; thirty thousand and more under the patronage and fostering care of our brethren the Baptists; almost as many under the care of the Presbyterians. And so I might go on through all denominations. Think of it, beloved! This mighty army of Sunday school children, under the religious instruction of godly men and women, who give their time without money and without price, two or three hours on the Sabbath day. Beloved Sunday school teachers, go on with this work, that Father Gleason calls a "sham, a delusion and a mockery," and we will be able to bid defiance to the armies of the aliens.

Napoleon called his corporal to him one day, and said "Corporal, you find out what the enemy wants you to do, and then labor with all your might not to do it." So we must find out what the Roman Catholic hierarchy want us, as Protestants, to do, and then in the name of God let us use all our efforts not to do it. (Applause.)

PROTESTANT HOMES FOULLY SLANDERED.

Father Gleason told his audience that statistics have been published in San Francisco, showing that "30,000,000 of the inhabitants of this Republic have never been baptized." We wonder who is this all-knowing statistician, and whether his name can be pronounced or not. He certainly must mean the Protestants in this country, for Romanists do not admit that our baptism is valid, any more than Father Riordan admits our Protestant marriages are valid. He publishes yearly a circular, which he sends broadcast, and in it he declares that all who have been married by Protestant ministers are living in open adultery. And you Protestants bear it. One thing we will say here of these unbaptized ones. There is more hope for them in this life, as well as the life that is to come, than if they were inside the pale of the Roman Catholic Church.

Again he says: "The fact is, the present system of education in this land is to the people of this country what that ugly, ill-shaped aerolite which was worshipped in the Temple of Ephesus as a goddess in the days of St. Paul, was to the peo-

ple of Asia Minor. That is, it is the great Diana of the Ephesians, and woe to the man who dares attack it rudely. But like the Ephesian deity, it is worshipped because it is not understood, for when it is stripped of its tinsel and gaudy surroundings, it is anything but the lovable object that people take it to be; nay, it is a mighty, monstrous, unsatiable Moloch, to which the spiritual existence of millions of our little ones is being constantly sacrificed."

"OUR UGLY SCHOOL SYSTEM."

Here, my hearers, you have the opinion of a leading preacher of the Roman Catholic Church. What do you think of it? It is not old or stale, but fresh from the lips of the eloquent Gleason, as spoken in your neighboring city one week ago. He compares our system to an aerolite; that is something which comes from above. Thank God; our system of education, I believe, came from above. Strange, is it not, that with all the vile names with which they clothe this public school Diana, the Roman Catholics want to be its priests, priestesses and teachers? Consistency says it is time, and high time, for Roman Catholic teachers to vacate our public schools. They have no right there, and common decency should lead them to send in their resignations immediately. (Applause.)

Again, Father Gleason says: "In formulating, then, the statement that the present mode of instruction in use in this country is dangerous and hostile to the dearest interests of the Republic, there are many, I am sure, who can readily imagine that I am attempting too much; for there are those, and indeed, I suppose they are in the majority in this land, who actually believe that the prosperity of the country is dependent upon the present system of education. They really, I believe, look upon it as the very basis of the social order, the pillar of the Republic, and the panoply and palladium of our national greatness."

UNBLUSHING IMPERTINENCE OF A FOREIGN PRIEST.

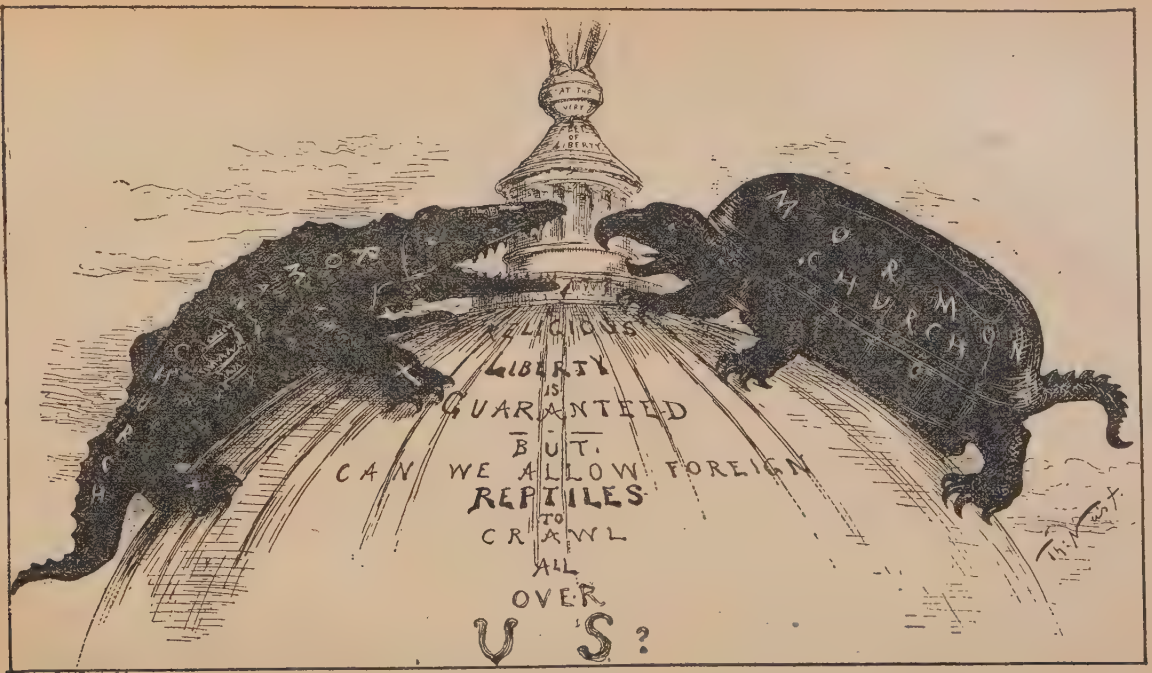
Nice man, this Father Gleason is, to come here and tell us to our face that our present mode of instruction, the American school system, "is dangerous and hostile to the best interests

of our country." He is wonderfully interested in us, is n't he? (Sensation.) Wonderfully interested in our welfare as a nation, to tell us what is likely to hurt us! If this is not the height of impertinence, where can you find it?

What system, may I ask, are you going to give us in its place, when you remove it? Shall it be the system that prevailed in Italy for hundreds of years before Victor Emanuel entered Rome, by which you kept three-fourths of the population in ignorauce and abject poverty, that they might continue to be your dupes and slaves, your hewers of wood and drawers of water? Poor priest-ridden Italians, do you hold them up as the production of the school system you would give us in place of our public schools? Or, sir, shall it be the system that you and your cardinals have worked for centuries in Spain? A system that has not been able to lift the people out of their savage practices, a shame to the intelligence of the nineteenth century, and a public disgrace to the church that has cursed liberty and freedom, and blessed bull fighters. (Sensation.) Is this, sir, the system you would give us in the place of our public schools? Or shall it be the system you have fostered in old Ireland since the days of St. Patrick, the product of which we find in the men who make up the members of the Clan na Gael societies. (Applause.)

FATHER GLEASON AND GEORGE WASHINGTON.

Is this the system you would have us adopt? Tell us, I pray you; for the welfare of our nation depends upon the answer. Time will not permit to call attention to the quotations which he said were from the great statesmen of Europe, on the "importance and necessity of the inculcation of ethical principles in case of the young." The first is from Napoleon's time. (He goes a good ways back.) Then follow quotations from Guizot, Lord Derby, Sir Robert Peel, Lord John Russell, Mr. Gladstone and Washington. We will say here in this presence, that not a single quotation is *apropos* to the subject; and I could not help saying to myself, as I read over the selections one after another, and especially the one from George Washington, Father Gleason will never be able again, I am sure, to say what young Washington said, "I cannot tell a lie."



The Pot Calls the Kettle Black. They are Both Disloyal, and Against Our Government.

ROMANISM AND MORMONISM BOTH ALIEN.

Mr. Pixley, of the *Argonaut*, very ingeniously turned to good account an article which was written in approval of Judge Anderson's decision in the United States District Court, that aliens *whose churches have paramount claims over them cannot lawfully take the oath of allegiance to the United States Government.*

The article purporting to have come from *The Call* of our city, of December 4th, appeared in the *Argonaut* the following week, and is as follows:

"It is not to determine the logical effect of the decision of the Federal Court, that American citizenship must be denied to all aliens who have assumed other obligations not consistent with such citizenship. The decision is assumed to apply to Roman Catholics especially, but it includes as well all others who have undertaken similar obligations to those which Roman Catholics are charged with holding to their church. The English of the decision is, that to American citizens the United States Government is the highest power on earth. An oath to sustain that government is paramount to every other on the conscience of the person taking it. The decision does not recognize any revelation which absolves a person from the obligation of this oath. If he has opinions inconsistent with the discharge of all the duties the oath contemplates, he is not eligible to citizenship. The application to Roman Catholics is made clear by the fact that members of that church claim to have received through their leaders revelations which, in their opinion, have a superior claim upon their conscience over the fealty they have sworn to the United States Government. In other words, if their leaders in the Roman Catholic Church should give them an order in conflict with one they have received from the government, they would obey their church leaders. The decision of Judge Anderson excludes all aliens holding such views of their obligation to the Roman Catholic Church from American citizenship. Our readers will bear in mind that this decision does not deny the right of any man to hold such views as may commend themselves to his conscience. It simply declares that aliens who consider that they owe a higher fealty to another power than to the United States, shall

not become citizens of the United States. They shall not take an oath, with the intention of breaking it when the higher power gives the word. The decision will not affect the civil rights of Roman Catholics. The law will continue to protect them in life and property. They may do anything that an alien may do, but they shall not be given the power to betray the government."

"We will remove the amazement of our readers," says Mr. Pixley, "by informing them that in the *Call* editorial we have substituted Roman Catholic for Mormon, wherever it occurred, just to see how it would sound. Really, it sounds very well." And it sounds well because polygamy and Romanism are both, by the law of truth, ineligible to American citizenship!

There is another quotation of Father Gleason's which we must not overlook, because he said it came from the lips of a Protestant clergyman of San Francisco. In speaking of religious training in our public schools, he says: "Do not imagine that I am alone in entertaining this opinion. It has been acknowledged by some of the ablest and farthest-seeing men of the Protestant community, and not to go beyond San Francisco, for instance,

[JESUITISM NOT ALL IN THE ROMISH CHURCH.]

Rev. Dr. Platt, of the Grace Protestant Episcopal Church, used the following remarkable words twelve years ago in connection with this affair: 'As Protestants, we should Christianize our education, because, first, if our secular schools were intended exclusively to build up Protestantism they are a great blunder, for they are breaking it down. Secular schools, in the interests of Protestantism, are a fatal blunder. * * * Secularism saves nothing, not even itself. As to Protestantism, it is only a question of time when our present system of public schools will render it a dead factor. The issue is, by these schools, narrowing the controversy down to Romanism on the one hand, and infidelity on the other. * * * As American citizens, we should Christianize our education. When religion fails, all fails. True liberty and immorality are strangers, but immorality and despotism are allies.'"

What I have to say on this quotation from a minister in San Francisco is this: First, the author knew, if he knew anything about our public school system, that they are not for the building up of Protestantism. The American school is not intended to build up any "ism." It is for the whole people. It recognizes no sect; it recognizes no party. (Applause.)

Secondly, the position occupied by Father Gleason in his shameful utterances against our American Public School System, is simply the voice of the hierarchy of the Roman Catholic Church throughout the length and breadth of our land. This is Papacy; but the voice of Dr. Platt of the Grace Episcopal Church is pure and simple ape-cy! (Sensation.)

PAROCHIALISM, ROMANISM, ANARCHISM.

Having declared that our public schools supply the socialists, the anarchists and bomb-throwers with recruits, he asks: "Who are the men from whom national danger may be most reasonably expected?" I will answer the question. The men from whom our nation may expect danger are not those who have been trained in our public schools, but the men who in youth were taught to place the tri-colors of Rome first, the green flag of Ireland next, and then the stars and stripes. These, sir, are the men who,—taught to retain their old prejudices against England, Russia and other lands,—supply the socialists, the anarchists and the bomb-throwers with recruits. (Applause.)

Many of you may not be aware that the priests who officiate in Roman Catholic churches, and the brothers who teach in Roman Catholic schools in America, are, with rare exceptions, foreigners—men educated and trained in European schools by the Papacy for this particular work which they are doing here. There must be some reason for this fact. Rome does nothing by accident; all her work, the wide world over, is work well thought and well planned; and the reason why these foreign priests and teachers are here, with their peculiar habits of thought, which grow out of and belong to the Papal system, is probably found in Secretary Thompson's statement, "That there is in the opinion of the ecclesiastical authorities at Rome so direct an antagonism between the Papacy and a popular form of government like ours, that they do not subsist perma-

nently together; and therefore they have selected their foreigners as the most suitable and competent agents to carry on the work of substituting other institutions for ours — institutions more congenial to them, and more in harmony with papal views of government."

MISINTERPRETING HISTORY.

The result of this policy is already seen in the fact, which cannot have escaped any careful observer, that American Romanists are, by far, more united and energetic in accomplishing the work assigned them by their superiors than any other clergy throughout the wide, wide world.

Speaking of history, as taught in our public schools, he says: "The most important points of Christian history are kept carefully out of sight; they are wholly ignored, not being so much as alluded to; and so the system in this respect remains lamentably deficient, sadly imperfect, and consequently below the standard we have a right to expect."

He regales his hearers with a number of questions, which he answers after his own liking. He tells them that all the civilization of the world was created by the Roman Catholic Church, and asks: "Who are the men who went forth as the apostles of religion and intellectual enlightenment, while the nations of Europe were still in a condition of barbarism? Who lifted woman from her lowly condition of man's inferior, and placed her on a level with her lord and master? Who espoused the cause of the degraded slave, and succeeded to a great extent in striking the fetters from his weary limbs; who, I ask, but the Catholic Church and her heroic children?"

FATHER GLEASON ASKED TO ANSWER A FEW QUESTIONS.

Who has taught that intellectual liberty is dangerous, and that it should not be allowed?

The Roman Catholic Church.

Who invented the Inquisition?

The Roman Catholic Church.

Who offered rewards for the capture and murder of innocent men and women?

The Roman Catholic Church.

Who robbed graves, in order that it might convict corpses of heresy, that it might take from the widows their portion, and from orphans their patrimony ?

The Roman Catholic Church. But I forbear any further questions.

The last point in this infamous address which I shall notice tonight is this. He says: "When, then, you support or endorse a system of this nature" (our American Public School System) "you strike at the very root of constitutional liberty; you sap the very foundations on which our national greatness as a great, liberal nation reposes; and so, sooner or later, the evil consequences of such a proceeding are sure to be felt; sooner or later the bitter fruits of such a policy are certain to be tasted."

After this statement, my hearers, if the subject, "The Great Conspiracy against our American Public School System," is not an apt one for this occasion, an apt one for this day, an apt one for this hour, give us a more fitting one. He asks: "What is the duty of the loyal, God-fearing Christian men of this land? It is to make common cause against this common enemy. It is to check by every means in our power the onward march of the hosts of unbelief and infidelity, that are now solidly marching forward with such giant strides through the length and breadth of this nation, and for the existence of which the common school system is mainly responsible. The duty of all loyal, God-fearing Christian men, then, I repeat it, is to make common cause against (the American Public School System) this common foe."

TESTIMONY IN FAVOR OF OUR AMERICAN SCHOOLS.

In marked contrast is the opinion of Mr. Goodwin Smith, an eminent scholar, author and adviser of the English government. After visiting our country and studying our public school system, he says:

"I am not a blind worshipper of the Americans or their institutions, but I tell you that the influence of their common schools is good, morally as well as intellectually. Though there are bad things and bad men in America, the influence of these schools is good; and they tend in the main to produce, not

'clever devils,' but a law-abiding and God-fearing nation. And if you ask about manners, I tell you I have been in the United States in the midst of exciting political contests, and that I saw meetings of both parties, and not on one side or the other did I observe the slightest discourteous interruption to the proceedings of their opponents. I say these schools will not do everything for them, but the effect of these schools, upon the whole, is to produce a moral as well as an intelligent population."

Shall we lightly esteem what he so warmly approves, and allow to be overthrown what we have found beyond price? Nay, nay: by the God we serve, by the liberty we love, by the children now in our care and keeping, by the children yet to come, and generations to follow, we will swear to-night, before God, allegiance to the common school system. We will vow in our heart of hearts that we will do our duty as men to support all who support this system, the corner stone of our great national government! (Applause.)

It was Daniel Webster who said: Our destiny as a nation is to "secure popular governments; to prove, and I hope we do prove, that there may be security for property, and for personal rights; that there may be provision for maintenance of religion and morals, for an extensive diffusion of knowledge, and for carrying all branches of education and culture to their highest pitch, by means of institutions founded on *republican principles.*" The prophecies and the poets are with us. Everybody knows Bishop Berkeley's lines, written a hundred years ago:

"Then shall be sung another golden age,
The rise of empire and of arts;
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

And yet I have no hesitancy in saying, that without our American system of free schools for the education of all our children, this Republic, great and glorious as it is, cannot stand another century, or another fifty years. A republic is a union

of interests. It is, or it ought to be, composed of free persons; of the masses educated for freedom of action, under common culture, with common inspiration, in a common school, where the rich and the poor have equal privileges.

It is impossible to disguise the fact, and it is madness for the American people to shut their eyes to it, that the Roman Catholic Church leaders have opened a crusade against our free institutions, against our public schools, against equal taxation, and unsectarian appropriation of the public funds. We must meet this enemy of our Republic at the polls, where they have chosen to bring their anti-American demands. Eternal vigilance in the direction of Rome is our nation's safety and salvation. (Applause.)

CHAPTER XI.

TEACHINGS OF THE PAROCHIAL SCHOOLS FOREIGN AND FILTHY. SLANDER AGAINST THE PUBLIC SCHOOLS.

"With crucifixes hung,
And spells, and rosaries, and wooden saints,
Like one of reason reft, he journeyed forth,
In show."

"Where the devil is resident, and hath his plough going, then away with books, and up with candles; away with bibles, and up with beads; away with the light of the gospel, and up with the light of candles; yea, at noon-day."—*Bishop Latimer.*

"The leaders in the Catholic Church at Rome today are protesting vigorously that there is already too much education; that the less education the people have, the better it will be for them. Don't you believe them."
—*Dr. Edward McGlynn.*

"And the Lord said unto him, Now do you Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and sickness. Woe unto you Pharisees, for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God."—*Luke, 11, 39–42.*

There are no purses large enough to bribe the Almighty. The work He assigns us to do must not be skimmed over. He himself is the overseer, and he appoints no sub-inspectors. His eye seeth the evil and the good, and every man is to be rewarded according to his works. If the work is shoddy and superficial, the reward will be shoddy and superficial. If the work is good, the reward will be good—to every man according to his works.

So the works of the poor and the lowly, if genuine, are just as pleasing in the sight of God as the works of the noble and the great. God looketh at the heart. There is nothing that wears so well in this world, or in any other world, so far as we know, as genuineness—that is, the being and appearing what you really are! Much of the trouble we find today comes from the appearing to be what you really are not. We all turn away with utter abhorence and disgust from a person whose

outward garments are fair and comely, but whose inner garments are foul and filthy. By the outward appearance we are led into their company, but only to detest and abhor them when their true inwardness is made known.

This law of our being is true as touching the outer and the inner man—the spirit or the character. You have often allowed yourself to be drawn to a person beautifully appareled, but upon discovering that all was shoddy and deception, you turn away from them in disgust.

LONG PRAYERS AND DIRTY PLATTERS.

The world's changes come about very slowly. Men in the days of Christ and men of today are very much alike. The Pharisees were well up in the art of outward show; they knew how to appeal to the eye. For religious appearance and profession, they were ahead of all others. They proclaimed their saintliness by their straight garments, and their devotion by their long prayers. Christ had no liking for such outward show, indeed, he abhorred it, and turning his guns against it, said: "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. Woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God."

This was a heavy shot at sham and shoddy. We need a little of this kind of artillery practice today, in San Francisco.

IMMIGRATION OUR DAMNATION.

There are two great dangers which threaten our nation.

First, immigration.

Second, propagandation.

Our wisest and noblest statesmen have looked upon immigration with alarm. Daniel Webster said in his day: "There is an imperative necessity for remodeling the naturalization laws of the United States." If Daniel Webster said that in his day, when immigrants came here only by the handful, what would he say today, if he should stand at Castle Garden, and see them coming in at the rate of from 5,000 to 10,000 a week?

Lord Macauley said: "The crucial test for the American Republic will come in the early part of the 20th century, and as the Huns swept down on Rome, so will a vast horde sweep down on America, and the services of a second Napoleon will be needed to stay this tide." Macauley was more than a historian, he was a prophet, and well will it be for us to heed his prophecy.

Mr. Hewitt, of New York, says: "During the past three years there have been coming from 600,000 to 700,000 people a year, largely of persons who were unknown in the earlier immigration of the country. They come here, practically, under contract of service to certain contractors, who bring them out, and undertake to sell their labor in the United States in competition with free labor in this country. This is a new and very great danger. It threatens not merely the livelihood of American citizens, but threatens the prosperity of our free institutions. As the labor of these people is sold in the block, so their votes can be sold in the block also. They are delivered at the polls, and where public sentiment is so evenly distributed, as it is between the great parties of this country, a small contingent can determine which shall possess the government of this country."

TIME FOR US TO SHUT THE DOOR.

These are wise and suggestive words from a good and noble man, the ex-Mayor of New York. "It is estimated that our next census may show the population to be nearly seventy millions, and this rapid increase is due chiefly to immigration. From 1880 to 1888 no less than 4,637,252 persons came to this country. At the same ratio the total immigration for the decade will probably reach 5,750,000. If the natural increase should be relatively as great as in the last decade, this will bring the total increase close upon 20,000,000, and give the United States a population of 70,000,000.

It is high time for lovers of this country to have their eyes opened to the great danger that threatens us in this direction. Even the New York *World* had a cartoon recently, entitled "Shut the Door," representing Columbia as shutting out a stream of idle, vicious and criminal immigrants. The law of national preservation demands that we call a halt.

It is said that in the last five years, the population of the Province of Quebec has decreased over a quarter of a million, and the Canadian authorities say the falling off is caused by the French population moving into the United States, and it is now estimated that there are 750,000 French-Canadians in the New England States.

NO MORE FOREIGN GOODS WANTED.

There is cause for alarm at the sight of these multitudes of the unwashed, that are being thrown upon us from all lands under heaven. Our national stomach is surfeited; national indigestion has already taken place, and our land is suffering from "*Dyspepsia Immigratio.*" Our national hopper is no longer turning out American flour; the upper and lower millstones have been tampered with, and the product of our great national mill is no longer stamped with the American brand.

I stepped into a gents' furnishing store last week, and inquired for an article; the clerk placed it before me, and said: "This is imported." I said: "What do I care for your imported goods! I would just as soon have American, if it is as good as the imported." I would rather give more for home-made articles. It is time for us to encourage home industry. (Applause.) It is time for us to cease putting upon our own products the stamp "imported," in order that they may sell. We have already enough of the imported article in our midst!

The process of injecting foreign matter into the veins of a man, in order to give him new health and strength—the elixir of life—is not proving very satisfactory. The old method is still the best; put the matter into the mouth, let it pass into the stomach, and then it will be sent into all parts of the body in proper proportions. And so, my hearers, we want no near cuts to American citizenship. Let us take the natural order, the order that has a place in all civilized lands; that is, to consider all under age, and not eligible to vote, until after they have been in the country twenty-one years. (Applause.)

PUT ALL ON EQUAL FOOTING.

Let us make no invidious distinctions between the man who lands on our shores by honorable and legitimate parentage, and

the man who reaches our shores by the way of the steamship, the steam car, or on foot. Let each aspirant to the rights of citizenship, whether he be an infant in years, or an infant in experience, immigrant or native born, be made to serve a full probationary period. Why should we make distinctions? It is high time for us to guard the way to the tree of life. Its fruits are being plucked by unholy hands. Let us put around it the flaming sword that shall protect it.

We fear no evil effects from these incoming hordes so long as our national stomach is supplied with gastric juices. But stop the flow of these juices (the public schools), and at once you bring about weakness, disorder and death. Yet this is the very thing that is being done in our land. The public stomach is being weakened, and the work of assimilation is being stopped, and our nation is suffering today from indigestion. The cause of this, I propose to show you now in my second proposition, Propagandation.

HOW ROME IS GOING TO CAPTURE AMERICA.

The Propaganda is a society in Rome, popularly so called, charged with the management of the Roman Catholic missions, and styled "*Societas de Propaganda Fide.*" Our English word "propagate" will give you an idea of the field the "Propaganda" covers. No better name could have been chosen for this society, because it marks the work they have in hand, and which they are pushing forward with all their might and strength. I want you, lovers of this country, to think of this name, and to study it in its papal connections.

Boniface said to Philip of France: "We desire that thou shouldst know that thou art subject to us in ecclesiastical and worldly matters. God has set us over kings and countries, to *tear down and destroy, spoil and scatter*, build up and plant. Let no one persuade thee that thou art not subject to the greatest hierarchy, the government of the church. For he who thinks so is foolish, and he who obstinately maintains such doctrine is a convicted infidel." And be it remembered that this is the position which the church holds today. These arrogant assumptions have not been modified in the slightest degree.

"Hoc volo; sic jubeo; sit pro ratione voluntas."

The right to overthrow goverments and to subordinate all men to the authority of the Pope is claimed as an immediate franchise and direct gift from Almighty God himself. One of the Popes, in a celebrated bull, says: "We declare and determine it a principle absolutely necessary to salvation, that all human beings are subject to the Pope."

WE WILL NOT SURRENDER.

We say in the face of this infamous declaration, if submission to the Pope of Rome is absolutely necessary to salvation, then we don't want salvation: that is, the kind of salvation that Romanism deals out to its benighted and blighted subjects; a salvation that gives them license for remaining in their sins in this life, with the promise, that through the efficacy of masses, (if there is any to pay for them) after death they will be delivered from their consequences. No, we will not be subject to the poor old dotard who has cursed our free church, our free state, and our free schools.

STATE EDUCATION A DAMNABLE HERESY.

Pius, the IX, in his syllabus, declared that "education outside the control of the Roman Catholic Church is a damnable heresy." And why? The facts are these:

Whatever expels darkness hurts Romanism.

Whatever removes ignorance hurts Romanism.

Whatever drives away superstition hurts Romanisn.

Whatever emancipates from slavery hurts Romanism.

Whatever lifts man up into liberty of thought and speech hurts Romanism.

No wonder, then, that the Pope of Romanists declares state education to be a *damnable heresy!*

> "To whom do lions cast their gentle looks?
> Not to the beast that would usurp their den.
> Whose hand is that the forest bear doth lick?
> Not his that spoils her young before her face.
> Who 'scapes the lurking serpent's mortal sting?
> Not he that sets his foot upon her back."

In the Encycle of Pius IX., 45, he says: "The Romish Church has the right to interfere in the discipline of the pub-

Who is in Charge of our Country?

The *Catholic Review* does not like the Australian ballot. It says: "Its advocates admit that it disfranchises some thousands of voters. That is enough for us." The *Review* is the servant of a system that banks on ignorance. The ignorant vote enables it to live and rule in some parts of this country. Romanism fears an intelligent voter, hence her avowed hatred of our American Schools.

lic schools, and in the arrangement of the studies of the public schools, and in the choice of teachers for the public schools."

JESUITICAL INTERFERENCE IN OUR SCHOOLS.

The right to interfere in the discipline of the public schools! Who conferred upon one man the right to interfere with our schools, made by the people for the people? What does this interference mean? It means the demoralization of our American youth, the enslavement of our children, the control of the ballot box, the control of the nation. Americans, arise ye! The enemy is in your midst, and seeking for your hearts' blood. The tools of his Holiness (?) — the Jesuits — driven and kicked out of the old world, have here found an asylum. Their hand is seen in almost every political movement of today. Our senators and congressmen are now suffering from Jesuitical "grip," as never before in the history of our beloved land. Our leading newspapers are being controlled by them. In the words of Daniel Webster:

> "We hear a lion in the lobby roar;
> Say, Mr. Speaker, shall we shut the door,
> And keep him out; or shall we let him in,
> And see if we can get him out again?"

THE CAMEL'S HEAD IN UNCLE SAM'S HOUSE.

Our enemy, the enemy of all liberty, kicked out of every respectable country in Europe, has got farther than the lobby; he has entered the house, and is claiming for *his rights!* And what are these rights? We will let the enemy speak. He says that it is his right to control and arrange the studies of the public schools, and to dictate what books shall be studied, and who shall teach in our schools; and since he may not be able to carry these designs out in full, because of a slight difference of opinion on this subject among the American people, as illustrated in the recent defeat of the enemies of our schools in Boston,

[OUR PUBLIC SCHOOLS SLANDERED.]

The Propaganda at Rome has issued its fiat that *our American Public School System must go*, and to defend this action a

Romanist paper in this country gives the following reasons: "The Sacred Congregation of Propaganda, in its instructions to American Bishops, assigns as a reason why the Roman Catholic church is hostile to our schools, that "*teachers indiscriminately of every sect are employed, who are left free to sow errors and seeds of vice in tender minds.*"

The Second Plenary Council of Baltimore, in 1860, ascribed to the public schools "*that corruption of morals which we have to deplore in those of tender years.*"

The Second Provincial Council of Oregon, in 1881, said that "*swearing, cursing and profane expressions are distinctive marks of public school children.*" Unblushing falsehoods, by a band of foreign conspirators.

I protest! in the name of our fathers, our mothers, our sisters and our brothers! I protest in the name of truth, liberty, and our common schools. This is impertinence only such as his Satanic Majesty might be guilty of. (Applause.)

Following the orders of their superiors, the Roman Catholic Archbishops are very frank in their criticisms of our American schools. Archbishop Serher, in his lecture on the "secular school system," says: "It is grossly and monstrously immoral; it is a blot, a blemish and a disgrace on this country, and a living scandal and an opprobrium, which covers its promoters with shame and infamy."

NOTHING BUT DESTRUCTION OF OUR SCHOOL SYSTEM WILL SATISFY.

Archbishop Williams, of Boston, was waited upon by a committee, to complain of Rev. Mr. Scully, of Cambridgeport, for refusing to give absolution to parents who sent their children to the public schools. The Archbishop sustained the priest, and gave the rebels to understand that their Bishop considered himself insulted by the bare suspicion that they would find any support from him favorable to public schools. Vicar General Brandy, of St. Louis, says: "We are doing all we can to prevent our children from going to the public schools. They are educated in the public schools merely as an animal would be educated; their souls are not attended to." Bishop Lynch showed what he hated most when he said, "We ask

that the public schools be cleared from the peace-destroying monstrosity—Bible reading." Bishop Kain says: "I am opposed to the public school system because it is unjust, and the Catholic Church is opposed to it." Archbishop McCloskey says: "So far as our Catholic children are concerned, the workings of the public school system have proved and do prove highly detrimental to their faith and morals." Archbishop Gilmour, of Cleveland, Ohio, says: "I deny the right of the State to come into my house, with the presumption of or the violation of just law. I deny the right of the State to coerce the citizen to educate his child, or send his child to school." This is not loud talking in the lobby—it is loud and incendiary talking in the house. It is language unbecoming an American citizen, and which should not be tolerated in a foreigner!

ROMAN CATHOLIC COERCION.

Mr. Edwin D. Meade, in his address before the convention recently held in the South, in the interests of education, showed the extent, still so surprising to most of our people, to which the Roman Catholic laity are being coerced into support of parochial schools, by threats of excommunication from the priests and bishops, in accordance with dictation from Rome. He declared that "the great Roman Catholic masses, to whom the parochial school system is hateful, who are by a vast majority today the staunch and grateful supporters of the public school, to which they and their children owe so much—the Roman Catholic citizens of America, because they are citizens of America, as well as members of the Roman Catholic church, are entitled to be freed from this coercion."

Mr. E. C. Carrigan, of the Boston school board, said on August 6th, 1888: "I believe if a vote of the Irish-Americans of Massachusetts, especially Boston, was taken, nine-tenths would give the public school the first place. I have never had any sympathy with any other school system than that established by the State, and maintained by public taxation. In my own opinion, it is neither necessary or desirable that private schools should be established, especially for children who are mentally and physically able to do the work of our public schools."

The parochial school is un-American in spirit and character,

and if not purposely unpatriotic, nevertheless, from the very fact of the avowed purpose as a papal institution, from the character of the teachers and the course of instruction, it is ill adapted to make intelligent American citizens.

HOSTILITY TO OUR AMERICAN INSTITUTIONS.

Here lies the fatal defect of the parochial school. When it is considered that most of the children are of foreign-born parents, who especially need the patriotic and moulding influences of the typical American public school, it is not difficult to see that the parochial school antagonizes the public school system, and that its rapid growth (and what the outgrowth of this is may be easily seen) as an institution is a menacing danger. We make no complaint against the parochial school on the ground that it teaches religion, but because it teaches the theories of a politico-ecclesiastical hierarchy, directly and irreconcilably hostile to a republic, and rigidly drills those ideas into the minds of its pupils by long continued reiteration. Its crying defect is that its teachings are not only un-American, but anti-American, and will remove everyone of its pupils, in their ideals, far from a proper mental condition for American citizenship, and enhance the already too difficult task of making them good citizens of a republic. It is largely political instruction, in which the Pope is the sovereign ruler, whose dominion is not to be questioned.

TEACHINGS OF THE PAROCHIAL SCHOOL.

Allow me now to show you still more minutely the spirit and peculiar type of that education as given in the parochial school, and to be substituted in due time for what is given in the American school. Let us enter the parochial school, and see what transpires there. Upon the walls are hung pictures of the Virgin Mary and Saints—ever ready to make intercession for those who will fervently pray to them. In some conspicuous place is a large crucifix, and a smaller one on the teacher's desk. The teachers are nuns and Christian Brothers.

The exercises generally begin with the Lord's prayer and litany of the blessed Virgin Mary, which is introduced with the

following prayer: "We fly to thy patronage, O Holy Mother of God! despise not our petitions, in our necessity, but deliver us from all danger, O ever glorious Virgin." The litany then proceeds, the teacher calling out the Roman Catholic titles of the Virgin, and the children repeating, like so many parrots, the ejaculation—"Pray for us."

Among the titles of Mary are the following: "Mother of God." "Seat of Wisdom." Cause of our Joy." Spiritual Vessel." "Tower of David." "Tower of Ivory." House of Gold." "Ark of the Covenant." "Gate of Heaven." "Morning Star." "Help of the Weak." "Comforter of the Afflicted." "Refuge of Sinners." "Queen of Angels, Patriarchs, Martyrs, Virgins," etc., etc.

PRAYERS TO SAINTS AND ANGELS.

In some schools the Apostles' Creed and the Acts of Faith, Hope and Charity take the place of the Litany, and the form of prayer known as *Salva Regina* is introduced. It is as follows:

"Hail, Holy Queen, Mother of Mercy! Our life, our sweetness and our hope! To thee do we cry, poor, banished children of Eve; to thee do we send up our sighs, mournings and weepings in this valley of tears. Turn then, most gracious advocate, thine eye of mercy toward us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus! O Clement! O Pius! O sweet Virgin Mary! Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ."

You have doubtless noticed that in all these prayers there is not a single petition offered up to God or Christ. Of the Romanist Church it may be truthfully said: "They have taken away my Lord, and I know not where they have laid him." The catechism has a very large place in the parochial school training. A few extracts will show you that when this system becomes general here, among the things that our children will be taught with parrot tongue to repeat will be, first, an act of faith: "O my God, I firmly believe all the Catholic Church believes and teaches, because Thou hast revealed them, who can neither deceive or be deceived."

BIGOTRY AND INTOLERANCE TAUGHT IN PAROCHIAL SCHOOLS.

Think of it! The Catholic catechism, which is daily taught in the parochial schools, excludes all but the followers of the Pope from the salvation of God. The children are taught to believe that "out of the Catholic Church there is no salvation."

This, my hearers, is the system of education which, if this conspiracy succeeds, is to be thrust upon us in place of our own free American system. What do you think of it? Let us look at a few more questions and answers: "Why does the Church require us to abstain from eating meat on Friday?"

The answer is: "Because Jesus, fasting in torments, died for us on Friday."

"Are the souls in purgatory helped by our prayers?"

"Yes, the souls in purgatory are helped by our prayers."

"What do you mean by purgatory?"

"By purgatory I mean a middle state of suffering for a time on account of their sins."

"In what cases do souls go to purgatory?"

"They go to purgatory when they die in lesser sins, which we call venial, or when they have not satisfied the justice of God for former transgressions."

The Tenth Article of the Creed is the forgiveness of sins, and the first question is, "To whom has Christ given power to forgive sins?"

"He has given power to forgive sins to the Apostles and their successors, the Bishops and Priests of the Church."

So the children are taught that unless they receive their absolution from the priests they can never get it, and must be lost forever.

PRAYERS, PURGATORY AND HOLY WATER.

True, other things are taught in the parochial school besides the catechism, the sciences, art, and literature; but all in exact accordance with the venerable antiquity of Romanism, and nothing is deemed safe that leads American youth to think for themselves. All education is considered perfectly ruinous which does not make Romanists, and lead directly to implicit obedience to the priests, auricular confession, penance for sin,

belief in transubstantiation, the immaculate conception, and the infallibility of the Pope. Under such a system no real, vital, earnest progress in text books is possible ; they must be eliminated, pared off, improved, ground down, watched, guarding against free thought, and the doctrine of liberty.

The catechism, prayers, beads, and holy nonsense are all in the well arranged plan of making mere tools and dupes of the people. The bishops and priests know that there is not a word of truth in their books of monkish fables. To say or believe otherwise, would be to insult the intelligence which many of them possess. Now we hold that it is degrading, yea criminal, to teach even to the "simple faithful," by *sacredotal proxy*, the things they themselves do not believe.

> "I'd sooner be a dog and bay the moon,
> Than such a Roman!"

CHAPTER XII.

THE ROMAN CATHOLIC CHURCH AFRAID OF HISTORY. HER MUTILATION OF OUR SCHOOL BOOKS.

"His trade is falsehood, and his lusts
Deep wallow in the earnings of the poor."

"On the face of it, it must be a bad cause which will not bear discussion. Truth seeks light, instead of shunning it."—*Horace Mann.*

"The violence of his disease, Francisco,
Must not be jested with; 't is grown infectious,
And now strong corrosives must cure him."—*Fletcher.*

"The assertion (by the Roman Catholic priests) that the public schools are immoral and godless, is a brutal calumny on thousands of pure-minded Catholic women, who are faithful teachers in public schools."—*Dr. Edward McGlynn.*

"What I have written, I have written," were the words of Pilate to those who desired him to change the writing on the cross. "Say not that He is, but that He said He was." These men desired to manufacture history according to their own liking. They were not willing that history should stand against them, as crucifying their king; but the writing of Pilate has become history, more enduring than granite rock or bronze tablet. Some others since Pilate's day have been ashamed of historic evidence, and would have the writing changed.

More than a year before Swinton's History caused such a stir in Boston, it was *thrown out of the San Francisco schools without a single word being spoken in its behalf.* The Boston School Committee said that Swinton's History "was removed in the interests of truth and fairness"; and that "its teaching is not correct; it conveys the impression that indulgence is a permission to commit sin. The following is what was cast out of the book: "There was complaint of many practical abuses of the Church, and at the claims of the Popes to interfere in the affairs of nations; and there was also a growing feeling among many that not a few of the doctrines which were

believed, and of the ceremonies which were practised in church, were contrary to Scripture. It was in this state of affairs that there arose a dispute,—trivial indeed in its nature,—but which kindled a flame that quickly spread over most of western Europe. When Leo X. came to the Papal chair, he found the treasury of the Church exhausted by the ambitious projects of his predecessors. He, therefore, had recourse to every means which ingenuity could devise for recruiting his exhausted finances; and, among them, he adopted an extensive sale of indulgences, which had in former ages been a source of large profits to the Church. The Dominican friars having obtained the monopoly of the sale in Germany, employed as their agent Tetzel, one of their own order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars."

SINS REMITTED BY INDULGENCES.

In a foot-note on page 320, Swinton says: "These indulgences were, in the early ages of the Church, remissions of the penances imposed upon persons whose sins had brought scandal upon the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins." It is very difficult to conceive how it was possible for Mr. Swinton to give a milder setting to a stubborn historic fact, unless he should have passed it over altogether. Yet for this Swinton's History had to go overboard, without a prayer for its welfare, or an indulgence for its relief.

I am really glad that Romanists are becoming ashamed to have their children know much about the past history of their church. It is, indeed, a hopeful sign of an almost hopeless subject! Allow me now to give you something that recently came under my own notice on this point.

I hold in my hand the History of the United States, California series. This is one of your own children. I consider it a very good text book. My little daughter came home from school one day last week, and said: "Papa, my school teacher passed over two paragraphs in History, and would not have us recite them!"

These paragraphs referred to Protestantism and Puritanism, and were intentionally omitted. See what Roman Catholic teachers are doing in our public schools! They are refusing to teach our children what has been put into their hands to teach, and what we wish our children to know.

The two paragraphs omitted are as follows: "When Columbus discovered America all upheld the Christian religion, and all, except Russia, was included in one great Church, called Catholic or Universal. Its centre was at Rome. It had a systematic government, its chief officer being the Pope. A religious separation, however, had already commenced; it gained headway about the year 1520, under the preaching of Martin Luther, a German monk. Luther and his followers protested against the sinfulness and impurity of the Church of Rome, and the movement began by their spreading through Europe under the name of the Protestant Reformation. In the course of a hundred years, the nations of Northern Europe became, for the most part, Protestant, while Southern Europe, for the most part, remained Catholic. Fierce religious wars between Catholics and Protestants drove many people to America."

Second paragraph. "England became a Protestant nation under Henry VIII. For many years, however, the country was nearly equally divided between Catholics and Protestants, and the worship of the English Church religion differed but little from that of the Catholic Church. A considerable number of Englishmen desired a purer and more spiritual worship, and in the time of Queen Elizabeth they came to be called Puritans. As they refused to comply with the requirements of the regular English Church, they were called Nonconformists. Some went so far as to organize congregations and form a worship for themselves, and were, therefore, called Separatists."

THE PURITAN PERSECUTIONS.

On page 42 of the series—the teacher preached a short sermon to the children on the following paragraph: "Building a home for themselves in their own fashion, the Puritans had no notion of any duty to share it with persons who made them-

selves disagreeable. They regarded as dangerous to the commonwealth all who desired to introduce variations from the belief and worship of the Puritan congregation, and accordingly employed the civil authority to expel them from the colony. There were many disturbers. Roger Williams, a minister of Salem, disagreed with the other ministers, and was banished in 1635. Mrs. Anne Hutchinson, a restless and energetic wo man, got up meetings for women, in which she introduced new doctrines and satirized the ministers. She and her adherents were banished from the colony, as unfit for the society of its citizens. Massachusetts was a strong colony, but considered freedom of opinion dangerous."

This teacher told the children that the Roman Catholics were *persecuted and suffered dreadfully at the hands of these Puritans.* Why should she dwell upon this paragraph, and pass by the other two, needs no answer.

ANDERSON'S HISTORY ROMANIZED.

Anderson's History, that has taken the place of Swinton's, does not contain a single word about indulgences. On page 598 of Anderson's New History, we read that in the reign of Maximillian I., "Martin Luther published his famous ninety-five theses against the doctrines of the Catholic Church." Well may the Committee of One Hundred in Boston ask, "Is this what the members of the Boston School Committee call 'truthful history?'" Do they not know, if they know anything at all, that Martin Luther's theses were against the abuses of indulgences; that they were written specially against their unholy sale, through the infamous Tetzel?

Again, on page 599 we read: "From the spread of Luther's tenets grew what is called the Reformation." And this is all that Anderson and the School Board of Boston would teach the youth of America concerning one of the greatest events of modern history! The Committee of One Hundred may well say, "Anderson's history has been Romanized."

In a tract entitled "The substitute for Swinton Romanized" is a very clear showing of the reason why Anderson's Outlines of History was substituted for Swinton's. I give you the facts, as collated by the Committee of One Hundred.

"In a Roman Catholic work, *Judges of the Faith*, published at Baltimore, and bearing the recommendations and endorsements of two cardinals and several bishops of the Roman Catholic church, thus giving it high authority — we find, on pages 23, 24, 25, eight school books strongly condemned, some of which, the author says, were "put on the *Index of Prohibited Books.*" Of the eight he condemns, Swinton's and Anderson's Histories were the first named. Now, how does it happen that one book thus condemned is substituted by the agents of the Romish church for another condemned book which they had succeeded in removing from the public schools? The natural inference is, the book has been Romized and doctored to meet the wishes of the Roman Catholic hierarchy."

The Old Anderson Prohibited.	The New Anderson Romanized.
On page 163: In speaking of King Henry II. of England, in the middle ages, it says: "His next object was to *reform the abuses and correct the vices of the clergy*, who, being by the institutions of William the Conqueror, amenable only to ecclesiastical authority, *set the common laws of the realm at defiance.*"	On page 350, it says of King Henry II. of England: "His next object was to *diminish the powers and privileges of the clergy*, who were, by the institutions of William the Conqueror, amenable only to the ecclesiastical courts, by which if found guilty they were delivered up to the secular power for punishment."
On page 179: In speaking of Henry IV., after describing the part the king and his son took in the battle near Shrewsbury (1403), when they "signalized themselves by their feats of strength and daring." it says: "Henry, in order to *gain the favor of the Church, caused severe laws to be passed against the Lollards* (the followers of Wickliffe), *and one of them was condemned and burned at the stake* (1401). *This was the first English subject that was put to death on account of his religious opinions.*"	On page 367, after describing in the same language the part the king and his son took in this battle, ALL after the word "daring" is omitted.
On page 191 it says: "The reign of Philip II. (of France) is also noted for the PERSECUTION of the Albigenses."	On page 383 it says: "This reign is memorable for the *rise* of the Albigenses."

On page 192, under the reign of Louis IX. of France, it says: "*The Inquisition was established at Toulouse, and all who refused to conform to the tenets of the Church of Rome were mercilessly punished.*"	On page 384 *this entire passage is omitted.*
On page 194 we are told that the reign of Philip IV. of France "*is particularly noted* for the contest which arose between the King and the Pope (Boniface VIII.), on account of the attempt of the latter to *prevent the taxation of the clergy.* Boniface in vain issued bull after bull, all of which were treated with contempt and defiance by Philip; who, after the death of Boniface, succeeded in placing the Archbishop of Bordeaux under the title of Clement V. on the papal throne, and transferred the seat of papacy from Rome to Avignon, where it remained for about 70 years."	In the new book all of this is omitted.
On page 293, under the reign of Charles IX., we read "that the Queen Mother entered into a conspiracy to remove him (Admiral Coligny) by assassination, *and thus arouse the vengeance of the Huguenots, so that a pretext might be found for their destruction.*"	On page 549 the words in *italics* are omitted.
On page 293, in speaking of the St. Bartholomew Massacre, it says: "The number of those that fell in Paris is estimated at 10,000, *the whole number slaughtered in different parts of the kingdom amounting to* 30,000."	On page 549 it says: "The number of those who fell in Paris alone has been estimated at 10,000, *but it is impossible to ascertain the number of victims with accuracy.*"

This was an eye opener for the people of Boston. They saw at a glance the work of the enemy, and, as in the days of old, Bunker Hill a second time became the testing ground—on which the battle for freedom should be fought over again. You all know the results of the struggle. The enemy of our public schools was gloriously defeated. Let other cities of our beloved land follow the example of Boston.

"O heaven, put in every honest hand a whip
To lash the rascals naked through the world."

Uncle Sam Asleep. Romish Priests Awake.

DR. EDWARD MCGLYNN'S ESTIMATE OF ROMAN CATHOLIC SCHOOLS.

"And this beautiful school," he says, "with its beautiful religious and moral atmosphere, is presided over sometimes, perhaps, by one, or may be two teachers, whose chief merit, besides that of being some kind of nominal Catholics or Christians, is their exceeding cheapness; some poor unfortunate man, who having failed to get a job as a janitor or coal heaver, or something of that sort, remembers that he got a little schooling as a boy, and thinks he might set his cap for the position of Catholic teacher. And this man, who could not begin to get himself examined as a teacher in the public schools, finds himself acceptable to the good father of the parochial school, because he is willing to go for $20 a month; and it would be as good as a circus if you could, from behind the door, enjoy a specimen of the beautiful Catholic education that is given in some of these schools; the queer sandwiching of bad English, bad grammar, and bad pronunciation, with little sketches of the catechism flogged into the children with birch rod, and so on, the man being enough of an adept to remember the old text about sparing the rod and spoiling the child.

"I assert that it is a calumny and an outrage to denounce the public schools of America as immoral. It is also an outrage to denounce them as godless. It is simply a nimble pretence to say that the parochial schools are superior in any respect to the public schools. It is a notorious fact that will be cheerfully acknowledged by hundreds of priests who are compelled, not a few of them, in spite of themselves, to get up parochial schools, that the teaching in the parochial schools is altogether inferior to that of the public schools.

FOREIGN HOSTILITY TO OUR INSTITUTIONS.

"American people protect the poorest, the weakest, of the children of the nation; the children of the poor, the children of the emigrant, from the cruel injustice that is being done them by their parents under the coercion of the church. What is this injustice? They are being deprived of the magnificent advantages of a common school education. They are com-

pelled to do with the utterly inferior so-called education that is given in these sham parochial schools. A large part of the zeal for maintaining these separate church schools comes not merely from the narrowness, the bigotry of sectionalism, but it comes also from the clannishness of foreign nationalities, that wish to perpetuate themselves here, as if in hostility to our American nationality. Don't be so foolish, I would say to the American people, as to tolerate such an attempt against the unity of our nation. You have the right—I say you have the duty—to insist that the people of this country, and those who would exercise the right of suffrage in this country, shall speak the language of the country." (Applause.)

These are grand and true words by one who, for thirty years, has watched with interest the workings of both school systems. He is not speaking as a Protestant, but as a Catholic, loyal to the government, and desiring the perpetuation in it of all that is healthful and good.

A REMARKABLE LETTER BY A CATHOLIC.

In the *Boston Herald* of July 14th, 1888, there was a letter published from the pen of a Roman Catholic which speaks for itself. In it he says: "I was brought up in the public schools of Boston, and was always a Roman Catholic. I am very free to tell you what I think of the public schools as compared with parochial schools. I was educated in the former, and every step of my schooling endeared them to me, and made me a warmer advocate of them. *The studies were such as to make me tolerant.* I became acquainted with children of all classes and all conditions. I became filled with admiration for the institutions of my country. To this education I owe all I am or hope to be. To this education I attribute the individual scope which, as time progresses, I find broadens out into a love for fair play for all, and an antagonism toward every thing which tends to hedge in or prevent the fullest development of whatever in man tends to further his interests, and make him a good and obedient citizen of a free country. This is my opinion of what our public school system tends to do. Now what benefit is to be derived from the parochial school? I say that in one case I grow up acquainted with the people of

every degree of cast and of every nationality. I see what is good and what is bad in all. I become tolerant of faults incidental to the individual, and look upon him as a part of the people who have a common interest at stake.

"In the parochial system I should have seen only one side, my acquaintance would be only with those who are like myself, and who believe as I do. Say what you may in a moral sense, I should be disposed to look on those as right, and all as wrong who do not believe as I do. From the outset I should have been on the defensive and suspicious of others. I should look coldly upon them. I should become indifferent to their wants, and grow up to despise them, simply because I did not know them.

THE STATE MUST CONTROL THE EDUCATION OF ITS CHILDREN.

"Much can be said, I will admit, on the side of the duty which parents owe to the child, the child to the parent, and the parent to the State; but I look upon this republican form of government simply as a compact of all the people for a common good, Hence, it does not permit the education of the masses free from the control of the State. *Since its security rests in the individual intelligence of the people, it must know that the tendency of education does not undermine the very foundation of our institutions.* I mean, that an anarchist cannot be permitted to open a college free from State control, or to teach a doctrine which, if followed out, would end in confusion and disrespect for laws. The school question is simply — 'Can I obtain a better education for my children to fit them to go into the world to fight the battles of life from a public or parochial school?' I say, unhesitatingly, judging from my own experience, and from the history of the lives of my schoolfellows, it is the public school that acquaints a child with every kind of people, and teaches, indirectly, love and respect for the doctrine that all are equal before the law, and have a right to individual opinion and the full enjoyment of freedom.

"For a republican form of government a public system of education must be kept up, no matter what other system is permitted. The State must always know the plan of education which is taught; and must, for its own safety, be the judge

of what is right and best calculated to perpetuate its institutions, and make its people peace-loving and loyal."

This is a very remarkable letter, coming as it does from one who knows the situation thoroughly. Let me direct your special attention to a few points in this wonderfully interesting document. He says the studies of the public school "were such as to make me tolerant." And when he said that, he intimated what we all know to be true, who have looked into this matter, that the parochial school and its studies all lead to bigotry and intolerance.

THE EDUCATIONAL FORCE OF THE PUBLIC SCHOOLS.

He says, by his life in the public school, coming into contact with all the youth of the country, he found his thoughts broadening into a love of fair play for all. This is a very strong point in the educational force of public school life, which is often overlooked by us Protestants. It is not merely what our children learn from the text books, but they are benefited by the moral atmosphere which is found in every well ordered public school.

Again, he says: "Since the security (of a republican form of government) rests in the individual intelligence of the people, it must know that the tendency of education does not *undermine the very foundations of its institutions.*"

THE DANGER OF PAROCHIAL SCHOOLS TO THE GOVERNMENT.

This is a point well taken. Here is just the place where our American government is weak, and where it is lagging behind some of the other nations. The parochial school instruction does not tend to love of country. Indeed, if we are to judge of the spirit engendered in the children of the parochial schools by the spirit and belief of the teachers of the parochial schools — the Jesuits — fathers and mothers, then I unhesitatingly declare the parochial schools to be not only schools of ignorance and bigotry, but schools of disloyalty to the American government!

After the defeat of the French by the Germans and Prussians, one of her learned citizens pointed to the educational system of the country as the explanation of the disgraceful catas-

trophe. He said the souls of the people had been emasculated by the teachings of the Romish schools. Its text books are full of ecclesiastical legends. It fitted the peasantry to be more the subjects of the Church than of the State. "That is the reason," he said, "why we are disgraced as a nation."

THERE IS NO CHANGE IN POPERY.

Its spirit is precisely the same today as it was in the 16th century. In Italy, Spain and South America, the old lion has had his claws pared and his teeth broken, but he is just waiting for them to grow again. The boasted cry of the priests is that our schools are godless and theirs are religious; ours produce learned thieves, and theirs produce noble saints. As for instance, the late Archbishop Purcell, of Cincinnati, who, among other enterprises, opened a bank, and his people brought their money by the thousands, but when they came to ask for it the bank was closed, and the Archbishop was secreted in the Holy of Holies, and could not be seen. (Laughter.)

The Roman Catholics who had implicit confidence in Archbishop Purcell, but no faith in the common schools, and would not send their children to them, found out when it was too late, it was better to trust the State than to trust any priest.

During the excitement that followed the Archbishop's wholesale robbery, complaints were heard from the people whose money was scraped into the church's treasury. An editor of one of the papers, in commenting on the subject, said: "In no other country than this could a body of Catholics be found who would dare to speak the truth thus plainly in regard to the encroachments and usurpation of the priesthood." He might have said, that in no other country but this could such a stupendous fraud be perpetrated, without sending all who were involved to the penitentiary, priest and layman alike.

Indeed, there is no country on earth today, not excepting Italy or Spain, where such clerical arrogance would be tolerated as in this great free America! If a Romish prelate in Spain should divert to his own uses property placed in his hands by the poor, he would find himself an inmate of one of their strong prisons—instead of remaining, as with us, a pampered and flattered son of the church.

THE ARCHBISHOP AS A BANKER.

But there is another way of looking at Archbishop Purcell's big steal, from a churchly standpoint; as the law of the Roman Catholic church is that "the end justifies the means." It isn't every Archbishop that has the opportunity of bringing into the coffers of the church for *charity* uses two million dollars, without asking the consent of the lawful owners. To the church that makes law all things are lawful. For as *Bellarmine*, one of the highest authorities on Roman Catholic law, has it, (lib. iv, Rome, point c. 5): "If the Pope err, by enjoining vice and forbidding virtue, the *teneretur credere*, etc., would be bound to believe vice to be good, and virtue to be wicked, unless she would be willing to sin against conscience!" According to this doctrine, then, the Pope or his lieutenants can do anything they please, if they have the opportunity, and it is all right, for the dominion of God and the Pope are the same. "*Idem est dominium Dei ac Papæ.*"

> "I then affirm, that this unfailing guide,
> In Pope and general councils must reside,
> Both lawful, both combined; what one decrees,
> By numerous votes, the other ratifies;
> On this undoubted sense the Church relies."

THE PAROCHIAL SCHOOLS UNAMERICAN AND MUST GO.

In the common schools our children are taught to prize the Constitution of our country. Are we ready to have a change brought about, and have our children taught the doctrine of Rome first, and America afterwards? Are we ready to exchange text books? I here declare that for the safety of our Government the parochial schools must go! (Applause.) Its teachings are un-American, and dangerous to the welfare of our nation. All our children must be educated; this is a national necessity for the exercise of responsible citizenship. The success of a republic like ours depends upon the education of the children. In a little while they are to be the rulers. The Roman Catholic church, knowing this, are now engaged in subverting our government to the power behind the throne—the Pope of Rome.

Hence, they declare their purpose to bring all their skill to bear upon this part of our plan. And they say: "Our chie

concern is to mould the people to our purpose. Doubtless the first generation will not be wholly ours, but the second will nearly belong to us, and the third entirely." Well, we do not quite agree with that. I believe we are rapidly nearing the time when the American people will vote directly upon the question, Shall the common school system, which is under God the source and defence of American liberties, continue to exist? I believe it will be the great question for many years hence, whether we shall have our public schools or not.

Bishop Vincent said in his lecture at Chautauqua a little over a week ago, "Romanish influence in educational matters is bad. Catholicism means more than religion, it means politics as well, and on that ground every good American should oppose it. The Pope does not believe in the people; we do. That I think should be a final consideration in regulating our attitude toward the church."

THE AMERICAN FLAG INSULTED.

The treatment of School Director Mr. Raphael Weill is already fresh in your minds. He offered a resolution in the School Board of San Francisco to the effect that the first Monday of each month be set apart as "Flag Day," on which day the American flag was to be hoisted at 9 A. M. and kept floating during school hours, and in every school the "Star Spangled Banner" should be sung. (Applause.) The resolution was treated with contempt. If Mr. Weill had proposed a resolution to the effect that the Irish flag should float over every school house, instead of having seven votes against the proposition and three in favor, he would likely have had seven voting for it and three against it. Or if he had proposed the yellow flag of Italy, the result would have been the same. Mr. Weill certainly must have known that the majority of the School Board had no love for the Star Spangled Banner. That is not the flag under which they march. They keep time to quite another tune than that of "America." (Applause.) We demand that our public officers shall respect the flag that protects their rights to office. We do not want, and more, we will not permit, the green flag of Ireland, or the yellow flag of Rome, to float over our public buildings. (Applause.)

Jonathan—"What is Our Country Without Our Flag?"
Ex-American—"Soon You 'll Know how it is Yourself."

The time has come when even the wild Indian can taunt Uncle Sam on seeing the City "haul" floating the flags of all nations—minus the American colors. It does sometimes appear from public demonstrations as if the many foreigners who have come to our country had sworn, not alliance to the American flag, but to the flag of the nation from whence they came. There was a time in our experience when we believed that the man who was honest in his declarations of intentions and sincere in his vows, looked upon his adopted flag as the chief among all other flags. We no longer comfort ourselves with such a thought, when the Irishman exalts the green flag of Erin beyond the stars and stripes, and is allowed to flaunt its treason color, upon occasion, from our public buildings and government vessels. Shall we be still more generous, and say to the Orangeman, Display your golden-colored banner, though it does provoke to anger and enmity; to John Chinaman, Unfurl your hideous dragon, with its rapacious mouth, ready to take us in; to the suave Japanese, Let your emblem of the sun glitter before your eyes, as the one bright object you adore in your adopted, as in your native land; the Frenchman, with his flag of blue, white and red bars, like us, and yet unlike; the Italian, German and English with their flags of royal insignia; shall we let them all come? Nay! Nay! One country, one people, one constitution, one flag, "The Flag of our Union forever." (Applause.)

We are told that when Edwin Forrest attempted to play Richard III. for the first time on the boards of an English theatre, at one point he was hissed. Expecting this, he provided himself with an American flag, and when he heard the hisses he wrapped the flag around him, and said: "Gentlemen, which do you hiss, this," (pointing to himself,) "or this?" (pointing to the flag).

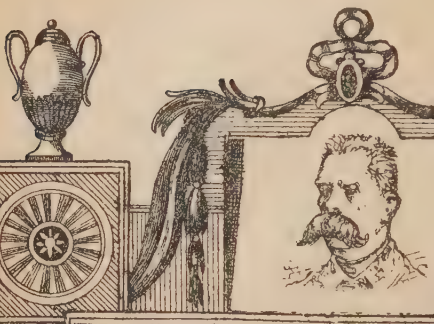
MEN WANTED—LOYAL MEN.

Gentlemen of the School Board of San Francisco, you have the right to reject or accept methods or measures, but you have no right given you by God or by man to insult the American flag. (Applause.) As citizens of San Francisco, we protest against this action of our School Board, as touching the

resolutions offered by Mr. Weill in honor of the Star Spangled Banner. We want men in our School Board. God give us men. A time like this "demands men whom the lust of office does not kill; men whom the spoils of office cannot buy; men who possess opinions and a will; men who have honor; men who will not lie; men who can stand before a demagogue, and damn his treacherous flatteries without winking; tall men, sun-crowned men, who live above the fog in public duty and in private thinking." (Applause.)

Such men are wanted in our national Congress; in every State legislature; in every school board of every town and village and city of our beloved land. Men who will put country above prejudice and party, who will keep her in their hearts, and whose carol to her will ever be—

> "Lashed to the helm
> Should seas, o'erwhelm,
> I'll think on thee."



THE VOICE OF STATESMEN.

"Encourage free schools, and resolve that not one dollar of money appropriated for their support shall be used for any sectarian school."—*Gen. Ulysses S. Grant.*"

"Education, to accomplish the ends of good government, should be universally diffused. Open the doors of the school house to all children in the land. Let no man have the excuse of poverty for not educating his own offspring. Place the means of education within his reach, and if they remain in ignorance, be it his own reproach."—*Daniel Webster.*

"One distinctive feature of our schools, is the general education of the sexes together. I believe that the true deference paid to woman, and the chivalric politeness with which she is treated, and the high standard of morality generally prevailing in the United States, are the results, in no small degree, of educating boys and girls together in the same schools."—*Prof. John Swett.*

"However excellent a school may be, the mere fact that the course of study and choice of teachers are not under the control of the public school authorities, but are under the direction of *a sect or sects*, should of itself alone wholly exclude it from the public treasury. Let the same authority support it that controls and manages it."—*Dexter A. Hawkins.*

"Liberty's in every blow!
Let us do, or die!"—*Burns.*

CHAPTER XIII.

THE PAROCHIAL SCHOOL AND THE PUBLIC SCHOOL COMPARED. INQUISITORIAL METHODS OF FILLING FOREIGN SCHOOLS.

"Timeo Danaos et dona ferentes!
O Teneri, ne credite equo!"

"I deny the right of the State to come into my house with the presumption of or the violation of just law. I deny the right of the State to coerce the citizen to educate his child, or to send his children to school."—*Archbishop Gilmour.*

"Rome is the enemy of liberty, therefore she makes war upon the public schools. Let us not be deceived. She is as cruel and despotic as she ever was, and all she lacks is the power to show her cruelty as of old. *Cursed*, CURSED, CURSED, forevermore, be any priest or prelate, that dares to utter one word against our public schools!"—*Bishop Fowler.*

"That the soul be without knowledge is not good."—*Proverbs, 10, 22.*

The difference between savagery and civilization lies in knowledge. All that we have today in the line of invention, in literature and art, has this as its basis. Knowledge is power, and ignorance is weakness. Hence, to give a people knowledge is to give them power, to put in their hands the key that opens up the storehouses of the world's wealth, material, intellectual and spiritual.

The Pope of Rome is represented as holding the keys; and all history declares that his keys are turnkeys—the keys of a prison keeper. They shut in and they shut out, but they do not open. They are not the keys of liberty, but the keys of slavery. There is no key that Romanism fears as much as the key of knowledge; hence, she declares that "religious liberty is merely endured, until the opposite can be carried into effect without peril to the Catholic world."

The history of the Romish church is a history of dungeons and prisons, of wrecks, and hell-invented instruments of torture. Her path, throughout the ages, is besmeared with blood and bones, and the voice of the millions slain beneath the

wheels of this accursed juggernaut cry continually, "How long, O Lord, how long?"

Knowledge is power, and the Church of Rome is not willing to put it into either the heads or the hands of the people. Much of her time, therefore, is occupied in devising plans for the suppression of knowledge.

THE PAROCHIAL SCHOOL NOT BUILT TO EDUCATE.

If there were no public schools in this land Rome would not build parochial schools. Her schools are built simply to keep her people from the knowledge to be obtained in the public schools. We want you to understand this; get it down deep into your hearts. The public school is established to break the bonds of ignorance and superstition, and to get the people free. The parochial school is built to forge the chains of ignorance and superstition.

What Lord Macauley wrote in his day is just as true now as when it was written: "Throughout Christendom, whatever advances have been made in knowledge, in freedom, in wealth and in the arts of life, have been made in spite of her (Rome), and have everywhere been in inverse proportion to her power. The hardiest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and into intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into flourishing gardens, and can boast of a long list of heroes, statesmen, philosophers and poets."

To leave a people without knowledge is not good, said the wise man. This is clearly seen in all uncivilized lands; also where Romanism has had full sway for centuries: lands from which prayers have gone up to the saints; where Rome has reaped a rich harvest in the sale of crosses, beads and trinkets. Turn to Spain, to Italy, to Ireland, to South America, to Mexico, and you will find the keys of Rome have been keys to shut the door against knowledge. The people have been groping in the dark through the ages, and Romanism has failed to give them any light. She has kept them in darkness, and for the simple reason that "she loveth darkness rather than light, because her deeds are evil."

THE PAROCHIAL SCHOOL AGAINST PROGRESS.

To the clerical party which has silently grown up among us, and which now aspires to rule through party vote, knowledge has always been odious and dangerous. Its aim is to restrict and imprison intellect within its own narrow sphere of cultivation. The school is to be made an instrument of the Papal church; knowledge is to be shorn of its fair proportions; the worship of Mary, and the infallibility of the Pope, must be fixed in the minds of the young at the cost of the State. Unless this can be done, the Romish priesthood would close the public schools, and drive out the children to become criminals and paupers on the streets. Ignorance and brutal vice, the almshouse and the jail, a moral and mental death, are what the Pope and his obedient bishops would entail upon the people, rather than subject them to the light of modern progress and civilization. In every country where they have possessed sufficient power, they have chosen to rule over beggars and criminals, rather than open the way to cultivated heresy, and to boldly defend their faith in the arena of letters.

> "In whose choice
> To reign is worth ambition, though in hell;
> Better to reign in hell than serve in heaven."

In Italy the Pope and his bishops have ruled with this single aim for three centuries. In 1541 Loyola and Caraffa extirpated every trace of heretical progress, and for three centuries beggary and ignorance have been the lot of Italy. In a recent census it was found that of the marriageable men and women not one-third could read or write.

HOW THE ROMAN PRIESTS MAKE SLAVES.

Eight centuries have nearly passed over Ireland since the Popes destroyed its public schools and colleges, since Franciscan monks and Benedictines taught that to kill an Irishman was no worse than to kill a dog. In Ireland the priests drive the children from the national schools with threats of excommunication, and sometimes with personal violence. No parent among the poor Irish dares to encounter the maledictions of the church. Under the terrible rule of their priest-

hood at home, the Irish Catholics are chained in profound ignorance, and are left to produce the largest part of the criminals and paupers of the United States.

OUR FEARFUL PLIGHT.

Some one once said: "What would we do without the Irishman to dig our canals, build our railroads and carry our brick and mortar?" And what would we do without the Irishman to run our primary political meetings, and to boss our two great political parties? What would we do without the Irishman to fill our city and county offices? And what would we do without the Irishman to occupy the time of lawyers and judges in our Police Courts, and to fill our prisons, penitentiaries, and almshouses? (Applause.)

When Edward Everett Hale's name was mentioned for a member of the School Board of Boston, he said: "Gentlemen, I am incapable of being a member of the School Board. I never spent but two weeks in Ireland in my life." A New York paper made the following significant statement after the elections of one year ago: "That Romanism is boss of the situation in New York is an indisputable fact. Figures don't lie. Here they are. The Roman Catholics have taken the city. Their hand was in the sale of the Coogan party to Hugh J. Grant. They already have every member of the Board of Tax Commissioners. They have for years had and still have the control of the Board of Aldermen. They have the Mayor, the Sheriff, the Comptroller, the Counsel to the Corporation, the whole Board of Tax Assessors, the majority of the Police Justices and of the Civil Justices, the Recorder, the Commissioners of Public Works, the Superintendent of the Street Cleaning Department, the Clerk of the Board of Aldermen, the Superintendent of the Board of Elections, several of the Justices of the Supreme, Superior and Common Pleas Courts, the control of the Board of Estimate and Apportionment, the majority in many of the Ward Boards of School Trustees, a large portion of the Board of Education, the control of the Department of Charity and Corrections, the majority on the Police Force, the Control of the Fire Department, of the Board of Street Opening, the whole of the Armory Board, the Register of Deeds,

Irish Agitator—"I am going to start an Irish Republic."

Uncle Sam—"I wish you would start something of your own; you have emptied my pockets already."

the Commissioner of Jurors, one-half of the Commissioners of Accounts, Supervisor of the City Record, the Collector of the Port, the Sub–Treasury, the majority of the Commissioners of the Sinking Fund, the majority of the Delegation in Congress and in the State Senate and Assembly." All of which may also be said of Chicago, St. Louis, Buffalo, New Orleans and San Francisco.

New York may well be called "New Cork," and as for St. Louis and San Francisco, there is no need of renaming them—their saintliness is proverbial! No wonder, then, that in some of the public schools of these cities, Sisters of Charity are admitted as teachers, and the pictures of the patron saints hung upon the walls, before which the scholars are expected to cross themselves and bless themselves!

The enemy of our free institutions and of our government has captured our cities. Cities are great whirling centers—the scum always gathers there. We have a ray of comfort in the fact that the salvation of our country lies in the country districts, in the villages and hamlets, where men have time to read and think: in the cities they are on the rush from morning till night, and have but little time to read anything except the immaculate (?) newspaper.

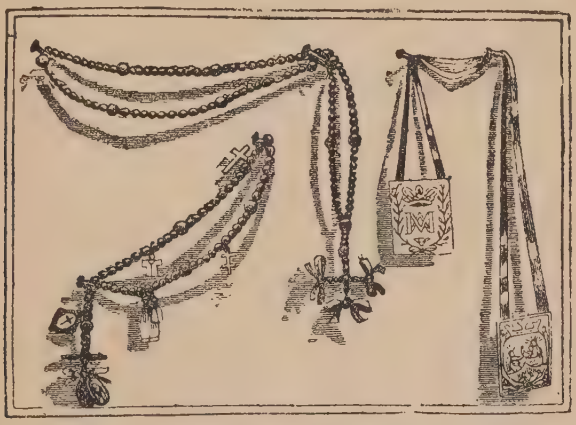
PAPAL OPPOSITION TO OUR PUBLIC SCHOOLS.

Now, while we cannot disbelieve these facts, for they are the voice of all our criminal statistics, we must not forget the *cause* of all this degradation. We charge the crime of debasing and demoralizing the Irish people home upon the Roman Catholic hierarchy. (Applause.) This is the power that keeps them in ignorance and poverty, debased in manners and morals, and not the English government, as many want to believe.

Cardinal Antonelli gave voice to the spirit that dominates the parochial school, when he declared it better that "the children should grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports; that the essential part of education was the catechism; and while arithmetic, and geography, and other similar studies might be useful, they were not essential."

The importance of the present discussion will appear, when we remember that there are in the United States about eight million adherents of the Roman Catholic church, all under the control and guidance of an Italian pontiff, whose word to them is the word of God; and when we consider that all the subjects of this Italian are committed by fundamental dogmas of their religion to a course of action which is not merely hostile to all civil and religious liberty, but logically destructive of all free popular institutions.

There is cause for alarm, and it is a watchman's (the minister's) place to sound the alarm. (Great applause.) If we have not done anything more than to call your attention to the



public school system during the whole of this year, we believe we have been doing the will of God. We talk about converting the heathen; sending missionaries to China, Japan, and the islands of the sea; had we not better take care of some of the heathens we have at home? Should we not try to save our own children from the grasp of the heathen that are in our midst? (Applause.)

ROMAN CATHOLIC LAYMEN COMPLAIN OF THE PAROCHIAL SCHOOL.

Already we are told there are more than 500,000 children in this country in parochial schools, and the bishops and priests

are leaving nothing undone to increase the number. The complaint is general among the Roman Catholic laymen, "Our children are not properly taught in the parochial schools." The children learn to say prayers, to answer questions out of the catechism, to cross themselves, and to wear a rag around their neck. (Here the speaker exhibited a scapular—see preceding page for illustration.)

Do you think anyone better for having that about their neck than they would be without it? And yet this is one of the things they are taught to revere, to love and respect, to purchase and wear.

Catholic fathers and mothers who have obtained light here in this blessed country of free schools, are compelled by the whip and lash of excommunication and anathema to send their children to parochial schools, who would elect otherwise. Thus the hierarchy are using whips over free men, that cut deeper than the literal whip and lash of the old countries.

"Authority usurp'd; from God not given.
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but men over men
He made not lord; such title to himself
Reserving; human left from human free."

THE INQUISITORIAL BOYCOTT.

When the parochial school of Father O'Farrell's parish was opened in the first ward of the city of New York, several of the scholars, whose parents had been coerced into sending their children to it, returned to the public school in Greenwich street, and informed the teachers that they had been taught too much religion, and too little secular knowledge by the Brothers, and wished to resume their public school education, which would fit them for earning a livelihood. The secessionists from the parochial school were immediately reported by the teacher to Father O'Farrell, who instituted inquiries among the pupils, and learning the whereabouts of the missing scholars, at once proceeded to put the clerical intimidation machinery into motion. The parents of the offending scholars were visited, and threatened with excommunication if they did not at once withdraw their children from the public school and

send them to the parochial school. In nearly every instance the parents, who were generally of the uneducated class, were not proof against the threats of the church, and consented to do as their spiritual tyrants ordered them. They were also strictly forbidden to allow the daughters to attend the Normal School.

Some years ago Father Scully, of Cambridgeport, said: "Hist! no noisy barking against the American public schools. A still hunt is what the Church wants. The parochial schools are to be defended and the public schools assailed unflinchingly, but with prudence, with suavity and with opportuneness." The "still hunt" is over, my hearers, and the bark of the Romish hounds is heard from Boston to San Francisco. (Applause.)

THE CRACK OF THE PRIESTS' WHIP.

On Sunday, August 25th, 1889, the Rev. Father Corcoran, of St. Agnes church, Pittsburg, delivered a special sermon on the subject of parochial schools. In the course of his remarks he said he would not hereafter grant absolution to parents who permitted their children to attend the public schools. Explaining, he said that the recent Council of Bishops, at Baltimore, had ordered that the children of Catholic parents should not be permitted to attend the public schools, unless by special permit from the Bishop of the diocese.

Father Walker, of New York, declares, that "they who send their children to the public schools cannot expect the mercy of God; they ought not to expect the sacraments of the Church in their dying moments."

Bishop Gilmour, in his charge to the priests under him, said: "We solemnly charge and most positively require every Catholic in the diocese to support and send his children to the Catholic schools. If parents, either through contempt for the priest or disregard for the Church, or for trifling and insufficient reasons, refuse to send their children to a Catholic school, then, in such cases only, we authorize confessors to refuse the sacraments to such parents as thus despise the laws of their Church, and disobey the commands of both priest and bishop."

In Cincinnati, Ohio, nearly all the children have been withdrawn from the public schools under the coercive commands of the bishops, who will not allow any pupil to approach the

sacraments who has not previously attended the Catholic school for two years ; nor will Catholic parents be allowed to approach the sacraments while sending any of their children to the public schools.

We have been wont to call this a free country, but is it a free country to the poor, helpless, priest-ridden Irish? The *Chicago Tablet*, in an article urging the Catholics to boycott the public schools, said: "If your son or your daughter is attending a State school, you may be as certain that you are violating your duty as a Catholic parent, and conducing to the everlasting anguish and despair of your child, as if you could take your oath of it. Take him away ; let him rather never know how to write his name, than become the bound and chained slave of Satan."

ROMANISM INCOMPATIBLE WITH OUR FREE INSTITUTIONS.

We are opposed to coercion in every form. We wish we had a pulpit high as heaven, and a voice that would reach all the American people. We would cry out with all our power, No coercion in this free country. (Applause.) Many Roman Catholics have come here, hoping to get away from the slavery of priestly rule, but find themselves as completely under their old taskmakers and treated with the same cruelty as when in Ireland, Italy and Spain. We here utter our protest against the cruel and unjust methods of the priests of Rome to compel attendance upon their church schools.

The *Providence Journal* had an article recently on "Catholics and the Schools," which is brim full of suggestive thought on the subject. "The disposition of the Roman ecclesiastical authorities," it says, "to force all the children of Catholic parents into the parochial schools comes up in a new and somewhat portentous form in New Jersey. An amendment to the State constitution is proposed there, whereby it shall be made unlawful for any person or any power, local or foreign, to attempt, by the use of coercion or dictation, to compel the attendance of children upon any particular school, or to compel, on the other hand, their absence from any particular school. The purpose of the amendment is, of course, unmistakable. For the first time it carries beyond the stage of discussion the ques-

tion between the Roman Catholic church and the public school system. It opens a direct conflict between the Roman church and the American Government. As will readily be recalled, the Prothonotary Apostolic lately served notice upon the communicants of St Patrick's Cathedral in Newark, that they must remove their children from the public schools and send them to the parochial schools, under penalty of excommunication and denial of absolution. It is true that the order was subsequently recalled or modified, in consequence of the storm of protest that it evoked from Protestants, and the significant indifference with which it was regarded by a portion of the Catholic laity. But there can be no doubt that the order fairly represents the preferred feeling of the Romish authorities, though they may not yet think it desirable to state their purposes so openly and bluntly as was tried in the Newark case. The subject is not one to be left to the fanatics. It is not to be discussed in the spirit of race and religious animosity. It calls for calm and serious consideration. Does the Catholic church really intend, by the exercise of its extreme authority over its members, to force all Catholic children out of the public schools? And if so, what attitude will that compel the American people to take toward the church in this respect?"

In all our dealings with Romanism, let us be true to those principles of liberty which underlie our Constitution; but let us at the same time remember that we are dealing with the old and avowed enemy of all liberty. The Romish Church is incompatible with the free institutions of our Republic. She has never tolerated any church of Christ, when she has had the power to do otherwise. They have all been alike the victims of her bigotry. She knows no other sect, admits of no sister church; there is no religion out of her, and no salvation, and all are doomed to eternal perdition who do not belong to her. She is a lordly tyrant, and permits none to breathe that she can throttle, none to live that she can kill, none to enjoy that she can torture.

Here is a sample of what is taught in the parochial schools concerning Protestants. It is taken from a book published by the Catholic Publishing Society of New York, under the official stamp of the Bishop.

"Q. Have Protestants any faith in Christ?

A. They never had.

Q. Why not?

A. Because there never lived such a Christ as they imagine and believe in.

Q. In what kind of a Christ do they believe?

A. In such an one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public. * * *

Q. Will such a faith in such a Christ save Protestants?

A. No sensible man will assert such an absurdity.

Q. What will Christ say to them on the day of judgment?

A. I know you not, because you never knew me.

Q. Are Protestants willing to confess to a Catholic Bishop or Priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive, they are forgiven them.'

A. No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them through all eternity.

Q. What follows from this?

A. They die in their sins, and are damned."

PARSON BROWNLOW'S PHILOSOPHY.

Many of you have heard of Parson Brownlow, that noted minister of Knoxville, Tenn. He was a strong Union man during the war, yet he was loved by the Southern people as few men were loved by them. During the war a friend of his in the South, Gen. Pillow, was raising a regiment, and when it was completed he wrote to Parson Brownlow, and said: "Dear Brownlow, I have raised a regiment, and I want you to come out and be our Chaplain."

To this Brownlow wrote the following reply: "Dear sir: Your letter is to hand. When I make up my mind to go to hell, I will cut my throat and go direct, and not by way of the Southern Confederacy." Some of us, my hearers, rather than bow to a sinful priest, or mumble useless prayers, or sprinkle ourselves with holy water, or wear that scapular rag, would be inclined to adopt Brownlow's sentiments. (Applause.)

Lord Robert Montague, who was brought up a Roman Cath-

olic but who is now a Protestant, says: "The great engine of the Roman Catholic hierarchy is education!" (that is, education in the Romish faith). "They exert themselves to mould the future generations, and to implant in their youth all the ideas which they desire to govern them in their manhood. Rome subdues their intellect; she stops all independence of thought; she stunts every tendency to free inquiry, while she stuffs their minds with legends of the saints, marvels, pictures, symbols and rituals, until, crushed under the burden and subdued by frequent examinations of conscience and confessions, they resign themselves to their spiritual direction."

ROMISH TRINKETS IN PAROCHIAL SCHOOLS.

Here is another illustration of parochial school instruction: In reference to the virtues of St. Dominic's medal (a trinket that you can purchase for five or ten cents in any Roman Catholic book store), the Roman Catholic children are taught: That it draws from the body every diabolical work, and where it is placed the infernal enemy cannot approach; that it is a preventative and antidote against every poison, against plagues, against thunder, and against storms at sea. It is a remedy for diseases of the throat, fever, headache, spitting of blood, when applied to the part affected. It is an armor against temptation, especially temptation against holy purity. It is a remedy against falling sickness. It brings consolation, and strength, and relief in life and death, to the afflicted, tempted and desponding. It frees cattle from sickness. To be worn on the neck or person; to be placed on the doors of rooms; to be applied on the parts affected in case of sickness; to be dipped in the drink of animals. What a charm! What a deceit? What wholesale and retail lies! Romanism is equal to any deception. The selling of these holy trinkets is a continual source of income to the church, and the end justifies the wicked means, the enrichment of the church by the deception of the people. (Sensation.)

GETTING MONEY UNDER FALSE PRETENSES.

If it is considered a crime in the eyes of the law to obtain money under false pretenses, what then of this deception prac-

tised by an unscrupulous church on an ignorant and superstitious people? There can be but one verdict. She is guilty before the facts, before the law, and before God! From Butler's Catechism, used in the parochial schools, we will give you another selection:

"Q. Is there any obligation of reading the scriptures?

A. The Catholic clergy are required to read and pray out of it every day. A more strict obligation of studying both the written and the unwritten word of God lies with the pastors, whose duty it is to inculcate to the faithful. But there is no general obligation incumbent to the laity, it being sufficient that they listen to it from the pastors.

Q. Have any great evils resulted from an unrestricted use of the bible, in vulgar languages, by the unlearned and unstable?

A. Yes; numberless heresies and impieties, as also many rebellious and civil wars."

Here we have an authoritative statement of the place given to the scriptures in the Roman Catholic church. How often you have heard in the addresses of the priests and the bishops, the statement made by Protestants, "that Roman Catholics were not allowed the free use of the scriptures," branded as a falsehood? Some of us have heard it more than a score of times. Romanists use two sets of books; one with which to deceive Protestants, and the other with which to enslave their subjects. It has ever been, and still is, the disposition of the Roman Catholic church to impress upon her subjects the idea that heretics are not to be tolerated, when this is possible; and only tolerated so long as they are in the majority! And this is the pap on which Roman Catholic children are fed who attend the parochial school. Hatred for Protestants; hatred for our American institutions; with great respect for rags, beads, beggars and mass!

"Oh! it's glorious mischief
When vice turns holy, puts religion on,
Assumes the robe pontifical; the eye
Of saintly elevation blesseth sin,
And makes the seal of sweet offended heaven
A sign of blood, a label for decrees
That hell would shrink to own!" (Applause.)

CHAPTER XIV.

MUTILATION OF HISTORIC EVENTS. THE BLOOD STAIN WON'T OUT. THE NUN OF KENMARE. ST. BARTHOLOMEW AND THE JUBILEE MEDAL.

"O love-destroying, cursed bigotry!
Cursed in heaven, but cursed more in hell,
Where millions curse thee, and must ever curse.
Religion's most abhorred! perdition's most
Forlorn! God's most abandoned! hell's most damned!
The infidel who turned his impious war
Against the walls of Zion, on the Rock
Of Ages built, and higher than the clouds,
Sinned, and received his due reward; but she
Within her walls sinned more; of Ignorance
Begot, her daughter, Persecution, walked
The earth from age to age, and drank the blood
Of saints; with horrid relish drank the blood
Of God's peculiar children—and was drunk;
And in her drunk'ness dreamed of doing good.
The supplicating hand of innocence,
That made the tiger mild, and in his wrath,
The lion pause—the groans of suffering most
Severe, were nought to her; she laughed at groans;
No music pleased her more, and no repast
So sweet to her as blood of men redeemed
By blood of Christ. Ambition's self, though mad,
And nursed on human gore, with her compared,
Was merciful."—*Pollok.*

The history of the world is against Romanism. Her deeds of cruelty have stained its pages. She may try to erase them, but like the blood-spots of the murderer they won't out.

Brownson, in his *Review*, makes an acknowledgment which is worthy of much thought, concerning the teachings of the parochial schools. He says: "They" (the Catholic schools) "practically fail to recognize human progress, and thus fail to recognize the continuance and successive evolution of the idea of humanity. * * * They do not educate their pupils to

be at home and at ease in their own age and country, or train them to be living, thinking, and energetic men, prepared for the work which actually awaits them either in church or state. As far as we are able to trace the effect of the most approved Catholic education of our day, whether at home or abroad, it tends to repress rather than quicken the life of the pupil, to unfit rather than to prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistrained in the world, as if born and educated for a world that had ceased to exist."

These are Brownson's words, and they ought to be pondered.

Testimony from Miss M. F. Cusack, better known as the "Nun of Kenmare," on the parochial school system.

WHAT THE NUN OF KENMARE THINKS OF PAROCHIAL SCHOOLS.

In a parlor meeting recently held in Boston, she said:

"I have been connected with the Catholic schools of Ireland for thirty years. The schools are parochial schools. No one need go much beyond New York, certainly not far beyond Boston, to obtain evidence as to what parochial schools are. The Irish Catholic church is not an educating church. The Roman Catholic church educates only when she cannot help educating. I took great pains to ascertain the state of education in France under the Catholic church, and found it deplorable.

"In Ireland the misfortune is, and it will be the misfortune in this country, that the money raised for parochial schools all goes into the parish priest's hands. It amounts to an enormous annual sum. You may imagine what power that gives them. The teachers are paid by the priests.

"About eighty-five per cent. of the schools of Ireland are parochial schools, and consequently in the hands of the priests. In the north of Ireland a few are controlled by Presbyterians. The inspectors of the national schools are completely under the control of the priests, who, by their influence, can censure an inspector, cause his dismission or promotion. The teachers simply teach the children the words of the catechism with very

little explanation. The consequence is that they have very little religion except a mechanical sort.

"Let the clerical party cease to talk of godless Protestant public schools; it is their schools that are godless. I could give you a history of Irish Roman Catholic schools that would surprise you. The children are not allowed to be taught the Bible, or even historic religion. The teachers must either practice gross deceit, and teach all the children the Roman Catholic religion, or teach them nothing.

"I met a physician in Baltimore, one of the best: he said he had been to the Jesuit Father's college, and that he never heard a word of religion or prayer. They went to mass occasionally, but might as well have been in a heathen country, for all the religion they got.

CONVENT SCHOOLS AND HOUSES OF ILL FAME.

"It is the same with the girls. Protestant ladies are very fond of sending their daughters to the Sacred Heart Convent; I think if they knew some of the miserable results of that education, they would never do it.

"If you look at New York society, you will see how many young and lovely girls have gone to ruin, and how many of them were educated in the Convent of the Sacred Heart. I met one wrecked soul who wore the scapular, and had her beads, and her face was veiled. Think of it: wrecked souls in the New York dives, or palaces, as they are called by some, wearing that as a protection from evil. Of course, no system is perfect; but I say a system which makes such professions and which brings forth such deplorable results should not be tolerated for a moment.

"It was only a few days ago that the New York *World* had the report of a priest, who represented the children who came to him as destitute, depraved, degraded, vicious and half savage; and whose children were they? The children of Roman Catholic parents. The Romish Church has had the education of New York, Ireland, France and Italy practically for twenty years; but of the police reported in the New York *World*, every other name is Irish; and the majority must be Roman Catholics."

At one time Miss Cusack found herself compelled to give up a school of which she had charge, as she discovered that her superiors expected her to sanction, at least by her silence, matters which she knew to be wrong. This was one of the principal causes of her leaving the church.

The Irish law expressly forbids any images in the national schools, yet one of the Virgin Mary is almost universally to be found in them. Whenever the inspectors are expected to visit the school, the one in charge carefully puts it away and locks it out of sight. As to the charmed pictures and sacred relics sold by the priests, the magic is supposed to be in the spiritual blessing.

THE SALE OF INDULGENCES AND SCAPULARS.

Miss Cusack says, indulgences are sold today in the Roman Catholic church, as much as at any time during its past history. The Duke of Aosta obtained an indulgence giving him leave to commit a certain sin for $200,000.

She says the scapular is taught daily, as much as the catechism. The Roman Catholic teaching on the devotion of the scapular was supposed to have been revealed in the thirteenth century to St. Simon Stock, and hence they have taken "stock" in it ever since. The revelation was, that whoever wore, in honor of the Blessed Virgin, a small square piece of cloth, having two strips attached, and passing around the neck, would go to heaven. The Blessed Virgin would pass into purgatory, and take to heaven the Saturday after they died all who wore the scapular. Pope after Pope has given his sanction to this story; and yet masses are being said for persons who wore the scapular to the day of their death. What is the Blessed Virgin about, that she has not taken them through before this time? The Roman Catholic church resorts to all sorts of devices to dupe and hoodwink the public, in order that she may fill her coffers.

> "Posture and imposture, flections and genuflections,
> Bowing to the East and curtseying to the West,
> With an immense amount of man millinery."

But not only does the Romish church err on the side of *omission*, she also errs on the line of *commission*. Many of

her text books are fraudulent and dishonest. A few examples will suffice:

MUTILATING HISTORY WITH A PURPOSE.

In Gilmour's Bible Church History we find the following misrepresentations: "Not only the Church (that is, of Rome) has been no obstacle to progress, either in science or art, but to Catholics is due the discovery of nearly all the valuable inventions we have. Carefully examined, it will be seen that with the exception of the steam engine and the railroad, little that is really new has been discovered other than by Catholics. In 1517, Pope Leo X. published a Jubilee, and directed that the alms to be given should be sent to Rome, to help complete the great cathedral of St. Peter, then being built. Tetzel, Superior of the Dominicans, was appointed to preach the Jubilee throughout Germany, which greatly displeased Luther, because of the slight, as he supposed, that had been thrown upon the Augustinians by not inviting them to preach the Jubilee." We are told: "John Knox died in 1572, revered by the Scotch, but known in history as the 'Ruffian of the Reformation.'" John Knox, the "Ruffian of the Reformation!"

Comparing Catholicism with Protestantism: "To make converts, Catholicity has ever appealed to reason; Protestantism, like Mohammedanism, to force and violence. * * * Protestantism began with an open Bible and free interpretation, and has ended (*sic*) in division and disbelief. By the above principle, everyone becomes judge of what he will or will not believe. Hence, amongst Protestants there are almost as many religions as there are individuals, the churches divided and torn into pieces, ending in infidelity and Mormonism. On the other hand, Catholicity remains ever the same, because Catholicity is truth, and truth changes not." (Page 304.)

THE INQUISITION A GOOD RELIGIOUS THING. (?)

A few selections from Gazeau's "Modern History." On the Inquisition, the author says:

"Ferdinand and Isabella, honored by the Holy See with the title of 'Catholic Sovereigns,' resolved to prove themselves

worthy of it, by maintaining among their subjects the faith in all its purity. To this end they had revived the ancient tribunal of the Inquisition. * * * Its chief aim was to detect every crime and delinquency in religious matters, especially among the converted Jews and Moors, many of whom simply professed conversion, and were often secretly engaged in treasonable practices. If the accused was found guilty, and manifested some repentance, he was sentenced to make a public reparation, or act of faith, *auto da-fe*, holding a lighted taper in his hand. If he persisted in his error, he was handed over to the secular arm, and lay judges pronounced sentence, and applied the laws of the state. The Spanish Inquisition, like all human institutions, was not always restricted within just limits, and the head of the church more than once interposed his authority; but if, later, other sovereigns made of this tribunal a political instrument, Ferdinand should not be censured for confiding to it the mission of prosecuting infidels, who, by their sacriligious profanations, were subjects of scandal to Catholics." (Page 42.)

THE CALVINISTS AND ST. BARTHOLOMEW'S DAY.

Of Luther we are told:

"Wicked men are always disposed to rebel against authority. The sale of indulgences and the word 'reform' were simply made the pretext by the able but unprincipled Luther for the onburst of the storm that was to devastate Europe, and break up the spiritual unity of Christendom." (Pages 62, 63.)

Concerning the massacre of St. Bartholomew's Day, the author says:

"As to the solemn *Te Deum* sung at Rome by order of Pope Gregory XIII., it was done under the impression that the massacre was begun on the part of the Calvinists, that the King's party acted in self-defense, and that the affair grew out of an unsuccessful conspiracy against the French government and the Catholic church. This *Te Deum* belonged to the same category as the one sung shortly before for the victory gained at Lepanto over the Turks." (Pages 106, 107.)

And so we might go on through the whole book, and show you how they misrepresent history: but these samples will suffice.

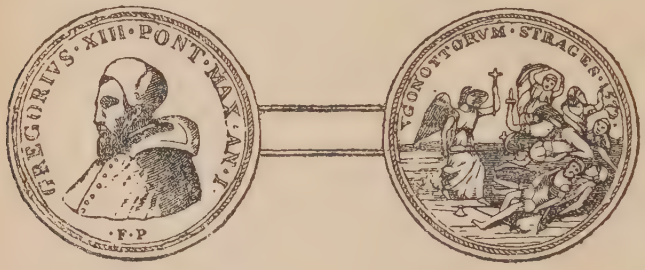
THE TERRIBLE BLOOD-STAIN OF THE INQUISITION WILL NOT OUT.

Now what are the facts of history concerning this Romish mode of dicipline, the Inquisition ? Loyola, so his own disciples boast, founded the Roman Inquisition, of which Leo XIII. is the living head. Under the rule of his predecessor, Pius V., in the 16th century, Rome rang with the cries of perishing martyrs, or caught their hymns of joy; and Loyola, had he lived, would have heard with exultation the groans and dying plaints of the victims of the fearful institution he had founded. It was that Rome taught its lesson of cruelty: while England, Germany and the North became comparatively humane, Spain, Italy and the South were filled with brigands, assassins and inquisitors. Pius V. declared that an obstinate heretic was worse than the most hardened criminal; that not one should be spared, and they should be swept from the face of the earth; and not a day passed at Rome but some one was hanged and quartered for his Lutheran faith. Pius V. sanctioned and urged the assassination of Queen Elizabeth, and the assassins of the age turned naturally for comfort and guidance to Rome. And why should they not? for she taught them that in executing her will they were doing the will of the most high God. A universal horror filled the northern capitals, at the deeds that were done in southern lands. The massacre of St. Bartholomew sprang naturally from the teachings and example of Pius V. and Loyola. Pius prompted and his successor applauded the fearful scene, which has left its lasting trace upon the history of that unhappy land. Gregory XIII. lent his infallible sanction to the dreadful deed, and all Rome rang with joy over a crime which humanity trembles to recall. The Pope indeed only complained that not half enough Protestants had been massacred. The city of Rome was illuminated in honor of the deed, and a jubilee was proclaimed!

> "Nor did she always rage;
> She had some hours of meditation, set
> Apart, wherein she to her study went,
> The Inquisition, model most complete
> Of perfect wickedness, when deeds were done,—
> Deeds! let them ne'er be named,—and sat and planned
> Deliberately and with most musing pains,

How, to extremest thrill of agony,
The flesh, and blood, and souls of holy men,
Her victims, might be wrought; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force—well pleased to hear a deeper groan."

A medal in commemoration of the awful horror was struck by order of the Pope. We give a fac-simile of both sides of the medal:



MEDAL STRUCK TO COMMEMORATE THE MASSACRE OF ST. BARTHOLOMEW.

The Inquisition lasted from the 13th to the 19th century; indeed, it still exists where Rome has the power! Lorente, one of the last saretims of the Inquisition, gives a list of those who in Spain suffered death and other punishments from 1452 to 1811. He tells us that 31,788 were burned, 174,111 died in prison, and 287,522 suffered other punishments. In 1209 Pope Innocent III. proclaimed a crusade against the Albigenses, which lasted for eighteen years. The terrible war of the Hussites lasted for over fifteen years; the persecution of the Huguenots from 1472 to 1598. John Huss was burned in Constance in 1415. Jerome of Prague met the same fate in 1616, and Savanarola was burned in 1598. Michael Servetus was burned in Geneva at the instigation of John Calvin, because he denied the doctrine of the Trinity. At the massacre of St. Bartholomew, in 1572, about 30,000 Protestants were killed in Paris alone, and more than 100,000 in France!

It was during the war of the Netherlands, in the 16th cen-

INQUISITION
BALTIMORE CONVENTION OF ROMAN CATHOLICS
PROTESTATIONS OF LOYALTY TO AMERICAN INSTITUTIONS!
WE WOULD BLESS YOU AS WE HAVE BLESSED SPAIN, PORTUGAL, ITALY, MEXICO, IRELAND, &c.
POPERY
JESUITISM
Watson Hepburn Carthage Mo.
DEWEY ENG. CO. S.F.

"Can the Ethiopian Change his Skin or the Leopard his Spots?"

tury, that Giordano Bruno was burned at the stake. It was at the unveiling of a statue in memory of this noble man in the city of Rome, only a few weeks ago, that 30,000 men shouted themselves hoarse in honor of the triumph of liberty! The Pope has been suffering from an attack of "chills" ever since, and it is thought by some, judging from the alarming symptoms, it is very likely to carry him off.

In looking over the history of Europe we have a feeling of pride, and at the same time a feeling of humiliation. First, we are proud that our world has had so many noble men and women, who accepted death rather than give up the right to think for themselves. Secondly, we feel humiliated that our world has had in it so many human fiends, who called themselves Christians.

Dr. Fisher, in his History of the Reformation, says: "Protestants abjure the principles in which the codes of its intolerance were framed. How is it with their opponents? It is true that thousands of Roman Catholics would declare themselves opposed to these measures which the Protestants condemn; their humane feelings would be shocked at a proposition to revive the dungeon and the faggot, as instruments for crushing dogmatic error or an obnoxious ritual. But the authorities of the church of Rome do not profess any compunction for the employment of these instruments of coercion in past ages, nor do they repudiate the principles from which persecution arose, and on which it was justified. So far from this, one of the pestilent errors of the age, which is thought worthy of special denunciation from the chair of Peter, is the doctrine of liberty of conscience. The massacre of St. Bartholomew and the fires of Smithfield will cease to be justly chargeable upon the church of Rome, when this church authoritatively disavows and condemns the principle of coercing the conscience and inflicting penalties upon what is judged to be religious errors, which was at the bottom of these, and a long catalogue of like cruelties." But Rome has not, and will not disavow this principle. It is her capital in trade. The propaganda at Rome would be of no account to the church without the Inquisition. Knowing this, the leading writers of the church speak out boldly on this question. Brownson

declares that "religious liberty is merely endured, until the opposite can be carried into execution without peril to the Catholic world."

THE ROMAN CATHOLIC CHURCH AS INTOLERANT AS EVER.

The Roman Catholic paper, *The Shepherd of the Valley*, makes an honest confession. It says: "We confess that the Roman Catholic church is intolerant, that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics when she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall be in possession of a considerable majority, which will certainly be the case by and by, although the time may be long deferred, then religious liberty will have come to an end in the republic of the United States. Our enemies say this, and we believe them. Our enemies know that we do not pretend to be better than our church; and in what concerns this, her history is open to the eyes of all. They know, then, how Rome dealt with heretics in the middle ages, and how she deals with them today where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God, and the princes of the church, for what they have done or approved in these matters." This, indeed, is a clear and truthful putting of the case.

WHAT AMERICAN PROTESTANTS MAY EXPECT.

The Western Watchman, Roman Catholic, published at St. Louis, says: "Protestantism,—we would draw and quarter it; we would impale it, and hang it up for crows' meat; we would tear it with pincers, and fire it with hot irons; we would fill it with molten lead, and sink it in hell fire a hundred fathoms deep." This same spirit is now making Leo XIII. restless for civil authority. For an infallible Pope, we think he changes his mind very often. Today we hear of his anticipated departure to Spain, but Spain says: "Please excuse me; not today." Then we hear of his going somewhere else,

and there he is not wanted. Poor fellow, he is ill at ease, with all his Peter's pence to lean upon. He is terribly annoyed because the Methodist, Baptist and Presbyterian preachers have got so near him. Thank God, the Vatican has lost its power, and the gospel of Jesus Christ is winning glorious victories in Rome also!

WHY LEO XIII. WILL NOT LEAVE ROME.

Alluding to the rumored intention of the Pope to make this country his place of exile, the *Freeman's Journal* says:

"Sooner than that impracticable absurdity should occur; sooner than the consecrated foot of the *Vicar of Christ* should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than half the Catholic population, ignorant of the etiquette that so distinguish even the poorest peasantry of a Catholic land, would gape at him with their hats on, or sit in his presence with their heels up in the air, we would exclaim, with the *Cercle Catholique*, of France, 'Rather will we go on; *our arms, our wealth, our lives, are at your service; yes, we love you far more than we love our country or our homes;* we are ready at a sign from you to chase out those robbers from the patrimony of St. Peter's, and to reëstablish your throne in the Vatican. But, Holy Father, do not afflict our Catholic hearts by seeing you in *a land which is so unworthy of you, and which is too little advanced in the race of the Christian civilization to know how to receive you becomingly.*" America too little advanced in the race of Christian civilization to know how to receive the Pope becomingly! I am really glad that Italy has outgrown her bondage, and has so far advanced in the race of Christian civilization as to know how to treat the Pope becomingly—that is, to make it very uncomfortable for him to stay there much longer.

> "Thou! that hast wasted earth and dared despise
> Alike the wrath and mercy of the skies,
> Thy pomp is in they grave; thy glory laid
> Low in the pits thine avarice hath made!"

But, where, O where, will poor old Leo go? Italy has ordered him to modernize or quit. Shall he go to England, to Germany, to Spain, to Mexico, to South America, to Ireland? No: for one and all of these have refused him a refuge. Not wanted! Too ancient! There is one place we have just heard of, which he can fill with becoming gravity, and where he will find a full appreciation of his pageantry and pomp. Barnum, the world-renowned showman, who is now traveling in Europe in search of ancient mummies, might make His Holiness a big offer to allow himself to be put on exhibition around the world. This certainly would be a fitting close to the biggest pharisaical show of the ages!

ALL ROMISH PROFESSIONS FOR OUR FREE INSTITUTIONS VAIN.

Professing to be the only infallible authority, Romanism now seeks to bring the whole civilized world under a subjection which can only end in a return of the dark ages of the past. Then we shall have in place of Christianity, the Church. In place of belief, an imposed orthodoxy. In place of moral fervor, religious practices. In place of energetic thought, external and mechanical discipline. These are the characteristics of the middle ages. Under this constraint a thinking society had ceased to think; philosophy was turned into a text book, and poetry into raving; and mankind, slothful, and crouching, made over their conscience to this tyrant of tyrants.

THE ISSUE IS MADE. THE WAR IS UPON US.

The great struggle between our schools and this vigilant, uncompromising foe will not be fought out in Congress or Legislatures, in newspapers or pulpits. It will be fought in every school district in the country. There will be no great or decisive battle, but a long series of skirmishes. Every school meeting will be contested, and on the results of these minor contests the struggle itself will turn. Henceforth eternal vigilance will be the price we shall pay for our common schools, and our liberty as a people. Let us watch with argus eyes him who claims

"That sole monarchy in man,
Owing allegiance to no earthly prince;
Made by the edict of Creation free.
* * * * * *
An individual sovereignty, that none
Created might unpunished bind or touch;
Unbound, save by the eternal laws of God,
And unamenable to all below."

The New York *Times*, in an editorial, said some time ago: "It is distinctly stated in the position of the Roman Catholics in this country, that they will not accept the public school system, because the education it affords is purely secular: and that they demand public money for the support of their own church schools, on the ground that it belongs to them. There is nothing new in all of this, but its reiteration in this conspicuous way indicates the persistent determination of the Roman Catholic church to press its claim for the support of religious schools of its particular faith at the general expense of the public. It is likely to press the claim through its agents before the State legislature, and in political contests, and *to use all its power in their control of votes to support it, making of those votes, so far as possible, 'a balance of power,' which both political parties shall have in dread.* It is a question that must be boldly faced, whenever and however it is brought up."

At the constitutional election held in New Jersey the Roman Catholics marshalled all their forces at the polls to secure the destruction of our common school system, and to lay a train for obtaining grants of public funds for their own sectarian uses. The Roman Catholic bishop of Newark issued his orders to his captains, the priests, in which he said: "I find it my duty to recommend you to instruct your people to strike out the objectionable clause, or better still, to make assurance doubly sure, let them strike out the whole ballot. It is not enough to abstain from voting; let them vote, and vote against the amendments."

There were twenty-eight amendments in all, only two of which the Roman Catholics had special interest in defending; but in order "to make assurance doubly sure," as the bishop said, that the ignorant voters who could not read might make no mistake, he recommended to his priests to instruct their people to vote against the whole.

DO ROMAN CATHOLIC BISHOPS TAKE A HAND IN POLITICS?

The bishop's circular came to light only two or three days before the election; but this, and the fact that the priests devoted the Sabbath and their pulpits to an electioneering campaign, roused the people of the State, who turned out in their strength, and gave a majority of 40,000 against the Roman Catholic vote. (Applause.) The amendments opposed by the priests were the following:

"The legislature shall provide for the maintenance and support of a thorough and efficient system of free public schools, for the instruction of all the children in this State between the ages of five and eighteen."

We believe the time will come in the State of California, when we will compel our children, from the age they usually commence to go to school, to attend the public school until they are twelve years old. (Applause.)

We are opposed to parochial schools, for the reason that our national life lies in our system of national schools. (Applause.) We are opposed to Baptist, Methodist, Presbyterian, Unitarian and Mormon parochial schools, as we are opposed to Roman Catholic parochial schools. We believe in one system, that gives the poor man's child, as well as the child of the rich man, an education, and that is in our American public school.

We must not forget that we have have the old enemy to fight that has disturbed the peace of Europe for the past five hundred years—the Jesuits!

THE JESUITS AT WORK IN OUR MIDST.

If we would save ourselves from having repeated in this new world the miseries and degradations from which the older nations of Europe are only now working their deliverance, we must guard our public school system with sacred care.

In the eighteenth century Rome underwent some changes that omened reform. The Jesuits were suppressed, and humane counsels seemed to have a show of adoption; but it was only a show and nothing more, for the Jesuits were soon restored, and the papal church again became and has continued to be the harbinger of discord to the nations of the world. This is

the church of Pius V. and Innocent III., which shows itself in our politics today. Italy has broken away from its accursed control. France has outgrown it, and its future life depends upon this country alone. Extinguish it here, and the world will be freed from the nightmare which has so long enthralled it. Pius the Vth declared: "The only country in the world today where I am really Pope is the United States." Here this accursed thing is growing in power and influence, by which it expects to crush out our liberty, and renew the ancient tyranny of the days of St. Bartholomew. (Sensation.)

NO LIBERTY WHERE ROME IS IN POWER.

We would that this were otherwise, but according to the laws of the church it cannot be. "Protestantism of every form," says Brownson, "has not and never can have any rights where Catholicity is triumphant. * * * And, therefore, we loose all breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty." Here you have the position of the Romish Church clearly stated by one of their foremost writers. What do you think of it? No religious liberty, nor any rights to non-Catholics! In it, as a system, there is not the faintest ray of liberality. It is still as cruel as it dare to be in this enlightened age—all its professions to the contrary notwithstanding. You have all read of the doings of the recent Roman Catholic convention in the city of Baltimore. Its chief object was to pull the wool over American eyes. Its laudation of our free government and in favor of our national institutions were all a fine piece of Jesuitical strategy. It proclaimed one thing while in reality it meant another. Milton declared Popery to be "a double thing to deal with." As it was in the past so it is today, more than ever a double-faced thing!

The Baltimore Convention sent President Harrison official assurance of their loyalty to the government. The Universalists, while in convention, never thought of such a thing; neither did the Unitarians, Congregationalists, Presbyterians, Methodists, nor any other Protestant body.

That which seemed a needful thing to do in one case, may in others be a matter of supererogation. We wonder if the

delegates to the President were specific. Did they say: "Even if the Pope directs one thing and our government the opposite, we will turn against our spiritual leader and obey the law of the land"? Could they have said this and still be Roman Catholics?

The fact is, there has been no change in Romanism for the better, no improvement, no reformation. Its spirit is precisely the same today in its secret haunts, in our city, and all over the land, that it ever has been in the darkest ages in Europe. All that is lacking is the power; give it this and you will have a repetition of all its past cruelties. There is a strange delusion abroad in the land, namely: that there has been a singular improvement in it; and that it is entirely different. To make this impression on the American mind has been the incessant effort of the Jesuits, who swarm in disguise among us in these United States, since they were turned out of Europe. For this the recent convention was held in Baltimore. Speeches were made and papers read by *laymen* without the shadow of authority—only to deceive the American public. This was the sole object and aim of the great display. (Applause.)

VOICE OF THE COUNCILS.

"All who maintain the liberty of the press, *Sit Anathema*" (Let them be damned).—*Gregory*, 1831, *and Pius*, 1864.

"Those who assert the liberty of conscience and of religious worship, *Sit Anathema*."—*Pius*, 1864.

"All who advocate the liberty of speech, *Sit Anathema*."—*Syllabus*, March, 1851; *Prop. lxxix, Encyclical*, 1864.

"All who insist that marriage not sacramentally contracted, has binding force, *Sit Anathema*."—*Ibid, Prop. lxxiii.*

"All who maintain, that in countries called Catholic, the free exercise of other religions may laudably be allowed, *Sit Anathema*."—*Ibid, Prop. lxviii.*

"All who assert that the Pope ought to come to terms with progress, liberalism and modern civilization, *Sit Anathema*."—*Ibid, Prop. lxxx.*

The Second Plenary Council of Baltimore, 1860, ascribed to the public schools "that corruption of morals which we have to deplore in those of tender years."

The Second Provincial Council of Oregon, 1881, said that "swearing, cursing and profane expressions are distinctive marks of public school children."

The Sacred Congregation of Propaganda, in its instructions to the American Bishops, 1875, assigns as a reason why the Roman Catholic Church is hostile to the public schools, that "teachers indiscriminately of every sect are employed, who are left free to sow errors and the seeds of vice in tender minds."

"Obruat illud male partum, male retentum, male gestum imperium."—*Cicero.*

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CHAPTER XV.

THE AMERICAN PUBLIC SCHOOL EDUCATION A NECESSITY FOR OUR NATION'S SAFETY.

"The name of God
Has fenced about all crime with holiness."

"We must have the free schools to fuse all nationalities into one American people."—*Dr. Edward McGlynn.*

"Our public schools are not the doom of the republic, but the solid and everlasting foundations on which are based the permanence and integrity of the nation."—*Prof. John Swett.*

"Catholicism, dominant as it is, and threatening to spread, belongs essentially to the past. The elements of which it is composed are used-up material, and of which the sap of life has departed. Its leaders are conscious of this. They know that their hope of retaining each generation as it grows up, *lies in keeping it in ignorance.*"—*Gladstone.*

"Through wisdom is an house builded, and by understanding is it established."—*Proverbs, 24, 3.*

The American public school system was originated by the founders of this republic; it remains for us, their children, to perfect and establish what they so nobly began. Blind, indeed, must we be, and greatly lacking in understanding, if we cannot see the very important relationship existing between our educational system and the prosperity and perpetuity of our national government.

The law of self preservation imposes upon us the duty of educating our citizens, so that they may be able to cast the ballot intelligently. An ignorant constituency may answer for a despotic government, but never for a republic. The history of the world shows that just in proportion as general education is encouraged, and knowledge diffused, in the same ratio may we calculate upon the growth, development, and permanency of free thought, free speech, a free press, and free schools.

We were greatly pleased with the action taken by the public school board of New York as touching the American flag, an account of which is furnished by the Washington *Post.*

When the public schools opened on Monday, there was added a comparatively new feature to the exercises; this was a general display of the American flag. A little over two years ago it was suggested for the first time in that city, that the schools by a display of the stars and stripes, and by the united effort of the public educators in teaching the children something of the patriotic history of their country, would be doing a national service.

This is an innovation in the right direction; and since the modern idea denies that education is circumscribed by text books, the time and effort expended in making patriots as well as scholars, will, it is believed, bring about equally good results.

> "Breathes there a man with soul so dead,
> Who never to himself has said,
> This is my own, my native land."

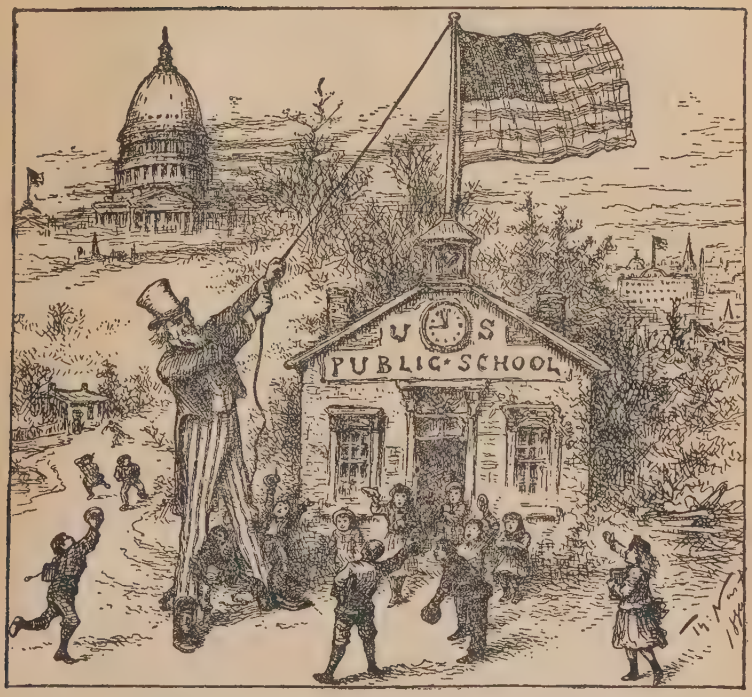
The future security of the country depends to a great extent upon the children in the public schools, and the importance of patriotic as well as scholastic foundation to citizenship has not been sufficiently considered in the education of the young.

OUR CHILDREN MUST BE TAUGHT PATRIOTISM.

Patriotism is not politics. Love of country is not the evolution of an intellectual process, nor is it yet the growth of national vanity or commercial interest; it is a sentiment having its origin in the human affections, the love of home and the protection of home interests. Being a sentiment, it may merge into fanaticism, when it is not tempered by an intelligent civilization.

There is a growing impression that the public schools may take a wider range than the mere elucidation of mathematical problems, or the unfolding of natural and scientific laws. It is now held that a boy cannot too early regard himself a citizen of the republic, and be taught, along with a clear idea of such responsibility and relationship, a loyal reverence for the flag, and for the names of the grand men who have been prominently identified with our nation's history.

Should the first of every opening school year be given over to a semi-social review of public affairs, to the carrying of ban-



ONE FLAG OVER ALL IN OUR LAND.

Shelter it fondly from enemy's hand,
And from all foes which may threaten our land;
Beautiful colors; oh, raise them on high!
Let us fight for them though fighting we die.
Forty-two stars on the bright field of blue;
Forty-two States, may they ever be true.
May each endeavor to stand for the right;
May all together in friendship unite.
Then though adversities round us may curl,
Let us our beautiful banner unfurl;
And may it float from the ocean to sea,
In this dear country, our Land of the Free.

ners and the singing of patriotic songs, it would be a day well spent.

"A song for our banner! the watchword recall,
Which gave the Republic her station;
'United we stand, divided we fall!'
It made and preserves us as a nation!" (Applause.)

We are glad that New York, the metropolis of our nation, has adopted a law by which the American flag is to float over all its public schools, thus teaching love of country by love of its national colors.

Rev. Dr. Phillips Brooks, of Boston, in his oration at the celebration of the 250th anniversary of the founding of the Latin School, said: "As in those which have gone before, our school will be a city school. Its students will find that enlargement of thought and life which comes from close personal connection in the most sensitive years with the public life."

THE SCHOOL THE DRILL ROOM OF THE NATION.

Here, let me say again, is a blessing which no private school can give. The German Statesman, if you talked with him, will tell you that with every evil of his great military system which makes every citizen a soldier forsome portion of his life, it yet has one redeeming good. It brings each young man of the land once in his life directly into the country's service; lets him directly feel its touch of dignity and power; makes him proud of it as his personal commander, and so insures a more definite and vivid loyalty through all his life. Far more graciously, more healthily, more Christianly, the American public school does what the barracks and the drill room try to do. Would that its blessing be made absolutely universal. Would that it might be so arranged that once in the life of every Boston boy, if only for three months, he might be a pupil of a public school, might see his city sitting in his teacher's chair, might find himself along with boys of all degrees and classes, simply recognized by her community as one of her children. It would put an element into his character and life which he would never lose. It would insure the unity and public spirit of our citizens. It would add tenderness and pride and gratitude to the more base and sordid feelings with which her sons rejoice in their mother's wealth and strength and fame."

Mr. Beecher once made a speech before the Christian Alliance, in which he said: "If you send your farmers, your artizans and your peasantry to us, we are not afraid that the stream of immigration is going to alter the great features and landmarks of American society. The fact is, our country is a great stomach, and your emigration is nothing but food for it. We swallow it, and it becomes nutriment for us. We take your bread into our stomach, but it soon becomes blood. We take the Irish, but in one generation they are Yankees. And so with the German and other nationalities, they all follow the same laws, and their descendants become all born Yankees. As long as the institutions, and laws and public spirit are at liberty, there is little danger that men will change them or pull them down. For where there is intelligence, where there is religion, there liberty is safe." Ah, there's the point, where there is intelligence and religion there liberty is safe, and nowhere else.

THE STATE MUST EDUCATE.

Let us see to it, as American citizens, that those who come to us,—the ignorant, the oppressed, the enslaved,—have poured upon them the light of intelligence and of Christianity, which will not fail to purify and uplift them; to do for them what Mr. Beecher said it would—bring them all out Americans. We must not entrust the care of our coming citizens to the private teachings of Jew, Turk, Mormon or Christian. The state must educate. Her life is in it; to neglect this is certain death.

It is high time for every lover of this land to awake from the sleep of indifference. Jesuit teachers have already withdrawn from the States educational facilities for making citizens of five hundred thousand children. In this, they not only deprive these five hundred thousand of the superior advantages of our common school system, but they seek to separate citizens into two classes, as distinctly two as if brought up in different nations. The class brought up in our public schools will be true to the government, while the class brought up in the parochial school will be against the government.

Roman Catholic priests seek to break down our public school system, because it stands between them and *ignorant control.* They tell us that they are educating five hundred thousand,

at an annual expense of $9,000,000, and they want the State to support these schools. Romanists should study our national primer; in that they will find that some of our first lessons, if we remember correctly, declare "that religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both." And not one dollar of our nation's money shall go towards supporting denominational schools! To permit Romish schools to exist in our midst is a folly that before long we will deeply regret; but to assist by State aid in their support would be high treason!

We must see to it that the children of our land shall receive an education that shall fit them for good citizenship, and we believe that such an education can only be had in our common schools; where the great common mind gets its principles from common sources; where instead of isolation there is a striking of hands, the interchange of glances, joyous laughs, and warm fraternal sympathy. Where instead of isolation in education, the masses are drawn together to one common center; and are taught to realize their own greatness, and that the greatest power and the noblest thing in man, is man; that the differences, the alienations, and antagonisms of society are in themselves very little; and that the dividing up and isolation of people into parties distinguished by church lines are in themselves insignificant and narrow; whereas the gathering together of the masses into one, is great and good; under the one common flag which waves alike its graceful folds o'er Jew and Gentile, rich and poor, over alien and home-born, over the immigrant and native citizen; with one common power of sovereignty, all growing up so they are tender and true to each other, indicating one heart,—and that heart an American heart, not an Irish heart, not a German heart, not a French heart, not even an English heart,—but an American heart, the grandest the noblest, and the best of hearts. (Applause.)

"Sail on, O ship of state!
Sail on, O Union, strong and great!
Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!"

CHAPTER XVI.

INQUISITIORIAL METHODS AND MEASURES. COERCING THE PUBLIC PRESS.

"The sceptic's might, the crosier's pride,
The shackle and the stake."

"But the unfaithful priest, what tongue
Enough shall execrate? His doctrine may
Be passed tho' mixed with most unhallowed leaven,
That proves to those who foolishly partook,
Eternal bitterness!"—*Pollok.*

"Keep your mind open to the light, and your schools bright with historic and divine truth. Romanism says: 'Admit only Roman light, and keep your children out of the way, especially of the Bible and Martin Luther.' Republicanism never punishes opinion: Romanism shuts it up in dungeons and burns it at the stake."—*Cheever.*

Slowly but surely the world is outgrowing its barbarism. The night of superstition and priestcraft is almost ended. Education is the death knell of physical, intellectual and spiritual slavery. It is not at all strange, therefore, that there should be a struggle, and a hard struggle, on the part of the old slave masters, before surrendering their subjects. They have resolved to ruin if they cannot rule, and so accustomed are many of them to having their own way, that, like Milton's Satan, they would rather rule in hell than be ruled in heaven. Light is what they dread. They are now leagued together for the destruction of our school system. They are moving stealthily forward for a division of school funds in every community where their subjects are numerous. They intimidate our politicians and debauch our politics; but just as surely as they have gone too far in Canada, in their imposition upon the people, and are suffernig the consequences, so they will one day overtax the patience of the Protestant majority of this nation by their attacks upon our common schools, and invite the absolute prohibition of all private schools, whether parochial or Protestant. (Applause.) This will be the eventual answer

of the American people to the Jesuit conspirators, just as the abolition of French and separate schools in Manitoba has been the first answer of Protestant Canadians to French Jesuit encroachment in the Dominion. Majorities cannot be defied by Jesuits beyond certain points, and the majority of our country today is Protestant. (Applause.) We have forty-five millions, while they have only a little over seven millions.

But there is danger in allowing Romanists to control the education of five hundred thousand youth. Ask Spain, Mexico, South America, Canada; ask debased and down-trodden Ireland; ask Sicily and Sardinia; ask the statesmen of France, Holland, Spain, Russia, England, Germany; ask any or all of the leading men of the nations where Romanism has had a place. And what will be their answer? She is an enemy above all and before all others to be dreaded.

"Woe to that Church which, for the sake of power and dogma, breaks the peace of God among nations, makes its missionaries assassins, and mingles blood with its wine of Sacrament!"

THE SAFE COURSE TO PURSUE.

Mexico and Chili have taken radical ground, doing away with all parochial schools, and nuns and nunneries are strictly prohibited. In Chili the liberals have established non-sectarian schools, and passed a law, under which all citizens who send their children to the priests or nuns to be taught have to pay a tax or fine to the State. (Applause.)

Brazil has prohibited Jesuits from holding prominent offices; and as to property, Mexico prohibits the church from acquiring, and priests from holding property. In France, Italy and Bavaria, all priests are excluded from the work of public instruction.

What does this all mean? It means they have always worked mischief, whenever they have had the ability and the power.

Strange, is it not, that opposition should come to us alone from one organization, and from one people in our land? We have in our midst some professed infidels; but, some how, they have made no trouble with our public school system. We have a great number of Jews in this country, and I say to their

honor and praise, they have never made any trouble in reference to this matter; and, though they have been persecuted and maltreated in the past as no other race, yet they are good and peaceable citizens. (Applause.) Whence, then, comes the com plaint against our common schools? From the Roman Catholic hierarchy, and from them alone.

While attending the session of our conference at Pacific Grove, in September, 1889, an incident occurred which illustrates the spirit of Romanism.

BOYCOTT IN A HOTEL.

Dr. Leonard, one of the missionary secretaries of the Methodist Episcopal church, delivered an address before the California conference on Sunday evening. In his address he spoke of our work at home, as well as of our work abroad, and of the difficulties and dangers to which our land is now exposed. He said we had more cause to fear, as a people, those who came into our midst from Castle Garden, than those who came through the Golden Gate. In saying that, he simply uttered a great truth. The people who come through the Golden Gate do not meddle with our politics. (Applause.)

On Monday morning, when Dr. Leonard with his wife came down to the breakfast-table, the waiter refused to serve them, and when asked the reason, said: "I would not wait on you for fifty dollars. I heard you last night denounce the men who come through Castle Garden, and you said they were not as good as the men who come through the Golden Gate!" The head steward then came up, and ordered him to wait upon the doctor, which he refused to do. The proprietor came, and still he refused. He was then dismissed, when all the waiters left the dining-room, and the Chinamen left in the kitchen were compelled to give up work. It was a preconcerted affair. The proprietor was very much confused, but after considerable persuasion they all returned.

Are you aware of the fact that we are living in the days of the Inquisition again, and that the slaves of Romanism tremble in fear and dread of it as in the sixteenth century? True, the old instruments of torture are not seen, as they once were. Black Maria, the gridiron, the pincers and the thumb-screws are

kept out of sight, but they are still in existence. It has been well said: "The boycott is an invention of Irish-Romanism, and is nearly exclusively in the hands of the Irish people; but as the Romish church in these United States is nearly entirely Irish, the American Inquisition is the boycott. It seems strange in this country and in this day, to have in our midst a machine for manacling and muzzling our fellow-citizens without civil trial, and without a shadow of cause except that Rome has been offended."

THE PRIESTLY THUMBSCREW ON THE PRESS.

This boycotting is the battering ram of the Roman hierarchy today. They work it on high and low, rich and poor. The laboring man at the word of the priest is refused employment, or he is compelled to give up working for a certain party or corporation, under penalty of excommunication. It reaches higher than the humble walks of the daily laborer. Politicians are pledged to carry out the behests of the bishops, under penalty of defeat in the elections. Judges on the bench fear to render a verdict detrimental to the interests of the church.

As Americans we are sometimes heard to speak, and to sometimes boast, of the freedom of the press: but where is it free? In Boston, the cradle of liberty? No, not in Boston. Is it free in New York, the metropolis of our great country? Enter, if you will, into the sanctum sactorum of these great dailies, and notice the articles that pass under the eye of the city editor touching the question of Romanism, and see them put in the waste-basket. Is it in Chicago? One would think from the push and enterprise of the great city, its citizens would be a law unto themselves, and not do as others do; but examine the great papers that flood its homes every morning and evening with the news of the world. No, not in Chicago. So I might take you to the smaller cities, and find it the same. How about San Francisco—have we got a free press? The publishers do not fear their constituency as much as they fear what the Romish hierarchy will say and do. A case to the point has attracted much attention. We give it in full, as a sample of what is going on in this free land. The following

account of priestly thumbscrewism is taken from the New York *Mail and Express.*

POOR OWEN SMITH LIKE GALILEO.

CINCINNATI, O., July 27th, 1889.

OWEN SMITH, ESQ., Publisher of the *Catholic Telegraph*—*Dear Sir:*—In the *Catholic Telegraph* of July 18 appeared an article, copied from another paper, criticising a supposed action of the Bishops in the last Provincial Council of Cincinnati. It was on the editorial page, and in editorial type, in the first column.

In the issue of July 25th appeared two original articles, likewise among the editorial matter, of which the first was calculated to bring odium both upon the administration of the diocese and on a number of the clergy, referring individually to one of the most meritorious and most venerable priests among us. The second article contained some sentences injurious to the clergy of the diocese, and even unfavorable to the memory of the dead whom it was intended to eulogize.

On a previous occasion I drew your attention to the admonitions addressed by the Sovereign Pontiff to Catholic journalists, about the spirit that must guide them and the transgressions they must avoid. Since then the third Plenary Council of Baltimore has forbidden in very strong language, that either clergy or laity should assail any ecclesiastical person, particularly those who are in ecclesiastical dignity, by offensive words in the public papers, or other publications. It declares that those who publish such things are "disturbers of the peace, enemies of ecclesiastical authority, and promotors of most grievous scandal."

Now, then, in discharge of my duty as Archbishop of Cincinnati, I call on you to publish in the *Catholic Telegraph* of this coming week (August 1st), in the usual place and type of editorial matter, a declaration of regret for each of the three articles mentioned above; your retraction of all injurious assertions contained in them; and your express promise that hereafter you will not allow anything to appear in the paper which may contravene either the admonition of the Sovereign Pontiff nor the prohibition of the Council of Baltimore.

It will be necessary to let me see the declaration and promise before it is published, that I may be satisfied of its sufficiency.

In case you should not think proper to comply with this requirement, it will be my duty to take what other measures may be needed to abate the scandal.

Very respectfully your servant in Christ,

WILLIAM HENRY ELDER,
Archbishop of Cincinnati.

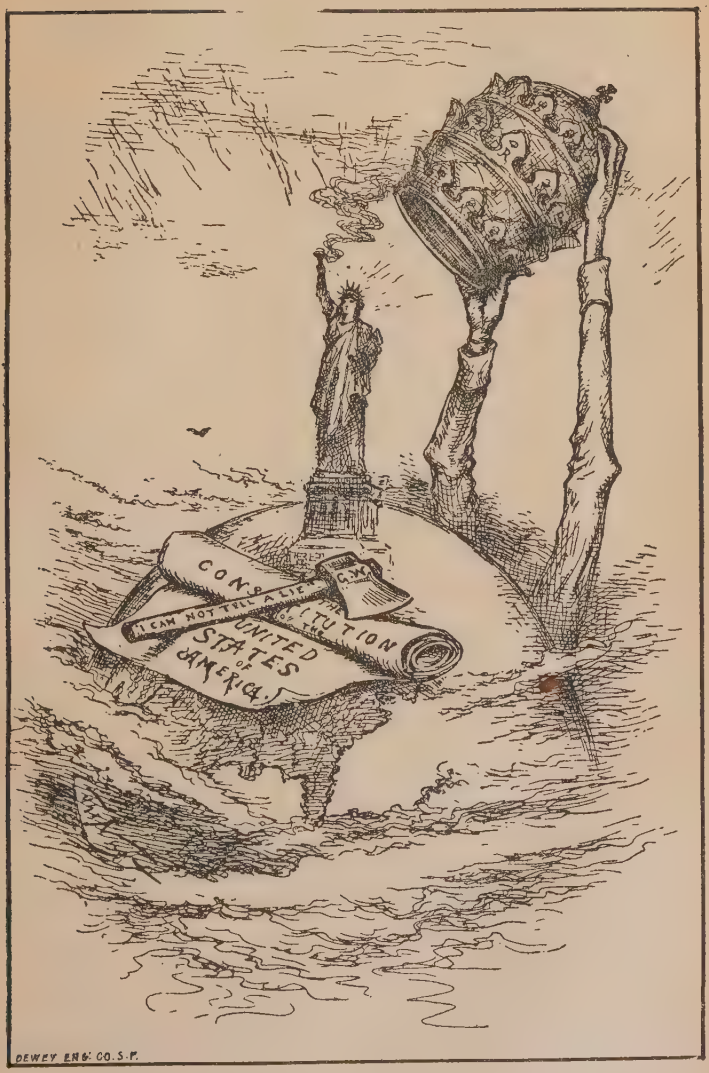
THE EDITOR NOT QUITE READY TO GIVE UP.

The article alluded to as having been published on July 18th was regarded as a reflection upon the Provincial Council recently held in Cincinnati, inasmuch as it insinuated that the distinguished prelates in attendance were transcending their authority in their decisions. Of the two articles published July 25th, one was incorporated in a eulogy upon the late Rev. Mr. Doyle; the words particularly complained of, after a regret at the removal of that clergyman to a parish too large for him, were as follows: "Almost all the priests of the parishes are looking for big parishes. There is no concealing the fact. It seems to be a perfect mania among them." The other was a sarcastic reflection upon one of the clergymen of the cathedral in Cincinnati, who has been contributing to the *Catholic Tribune*, a colored Catholic organ.

It is hard to see where the prelate's conduct has any grace in it, but editor Owen Smith calls him by a foreign aristocratic title in his submission.

CINCINNATI, O., July 29th, 1889.

MOST REV. W. H. ELDER:—Most Reverend Dear Friend:—Yours of the 27th inst. is received and contents noted. In reply would say that, owing to the nature of the articles referred to, I do not feel myself competent to speak on the subject, and for the further reason that I am now under the care of a physician, and have been for the past three weeks. I will, therefore say to your Grace that the columns of my paper are open to you to say what you please in regard to the articles referred to, over your signature.



Leo XIII Attempts to Extinguish the Light of Liberty.

I would respectfully call the attention of your Grace to the fact that the publication of the *Catholic Telegraph* is the only means of support for myself and family.

Your most obedient servant,

OWEN SMITH,

(Dictated by Owen Smith.) Per Geo. A. Sturm.

THE EDITOR'S DEATH WARRANT.

The editor's offer is scorned by the haughty ecclesiastic, and the public press is indignantly reminded of the difference in the respective positions of editors and archbishops.

The celibate feels no heartstrings drawn for the support of a family; *he* has none, and why should any other man have a family?

His "Grace" is a "Judge," and decides *ex parte*, condemning what he chooses. So he signs the following decree:

CINCINNATI, O., July 29th, 1889.

OWEN SMITH, Publisher *Catholic Telegraph—Dear Sir:* Your favor of this date is received. I sympathize sincerely with you in your sickness, but the offense given to religion makes necessary a prompt reparation, and a bodily ailing need not hinder a well-disposed man from making honorable amends for an injury done, whether intentional or unintentional. You can spare yourself the trouble of writing, by simply publishing my letter in full of the 27th inst., in the editorial columns, and following it immediately by these or equivalent words:

"As the publisher of the *Catholic Telegraph*, I hereby comply with the requirements of the above letter. I regret the appearance of the articles referred to. I retract (or, if you choose, 'disavow') all the injurious assertions and inferences contained in them; and I make the required promise, which I will keep loyally and honorably as long as I am connected with the paper." Sign your name.

In offering me the use of your columns, you forget our respective positions. I am not arguing a case as litigant; I am giving judgment as bishop. Whether any of the things said in those articles are true or false, the publishing of them is an act which the Council of Baltimore prohibits as disturbing the peace, hostile to ecclesiastical authority, and productive of griev-

ous scandal. As bishop of the diocese, then, my duty requires me to adhere to my demand, that a sufficient reparation—of which I am to judge—be made in the first issue of the paper, Aug. 1st.

I would be very sorry to lessen in any degree the support of yourself and your family. It is for yourself to judge whether you choose to gain that support by conducting a Catholic paper according to the rules and the spirit of the Catholic church, If you so conduct your paper as to disturb the head, assail authority, and give scandal, you surely do not expect that your family should be a valid plea for the bishop to give the sanction of his silence. Rather ought the interests of your family to plead with yourself, and induce you to so conduct your paper as to merit the support of loyal Catholics and the blessing of God.

Very respectfully, your faithful servant in Christ,

WILLIAM HENRY ELDER,
Archbishop of Cincinnati.

EDITOR SMITH SELLS HIS BIRTHRIGHT.

Thereupon, the poor sick editor, knowing full well that the threat of his mightiness meant an entire boycott of his paper unless he did so, submits at the foot of the decree in the following language:

"I cheerfully subscribe my name to the following disavowal so kindly dictated by his Grace:

"As publisher of the *Catholic Telegraph*, I hereby comply with the requirements of the above letter. I regret the appearance of the articles referred to. I retract (or, if you choose, 'disavow') all the injurious assertions and inferences contained in them; and I make the required promise, which I will keep loyally and honorably as long as I am connected with the paper. OWEN SMITH."

Then he feels and shows a little self-respecting editorial inpendence, and like Galileo's "It does move, though," when required by similar ecclesiastics to recant or retract (if you choose 'disavow') his assertions that the globe moves through space, editor Owen Smith adds the following editorial:

"Whatever of a scandalous or injurious nature to any one was in the articles referred to in the Most Reverend Archbishop's

letter, we regret. However, it must not be forgotten that those who gave occasion to such articles being written must bear their full share of the scandal and injury. Dignitiaries and those in authority are not gods, for there is only one such being. God wisely requires of men only a reasonable service, whereas men often require an unreasonable one. The English ruling classes were the cause of the revolt of the American colonies, and the English ruling classes paid the penalty."

A BACK FLING AT THE ARCHBISHOP.

And he is right in reminding the unpatriotic, denationalized Romish hierarchy that they are losing American freemen out of their denomination just as surely as England lost the American free colonies. Then comes a card from the Rev. D. O'-Meara, who edited the *Telegraph* during Editor Smith's illness. This is the card:

"It appears that our article 'In Memoriam,' published in last week's edition of the *Telegraph*, has given offense to the Archbishop and some of the priests of the diocese. The words complained of, as far as we can learn, are: 'Almost all the priests of the diocese are looking for big parishes. There is no concealing the fact. It seems to be a perfect mania among them,' etc.

"With regard to these words, or any other words in the article referred to, supposed to give offense to anybody, we beg to retract and make an apology. We do so for the sake of charity and good will among brethren, and to avoid scandal. The words were used merely as one of those little pleasantries which are sometimes unavoidable in all hastily written articles. No offense was intended, and it is deeply to be regretted that an offense was taken. Of the rest we have nothing to say.

"D. O'MEARA,

"July 31st, 1889. Pastor of St. Andrews."

"It is deeply to be regretted that offense was taken"; in other words, that the haughty ecclesiastic of the type of Leo X. of the sixteenth century, and of Leo XIII. of the nineteenth, should make such an ape of himself as to run into the jaws of the fierce lion of American opinion by such overt disregard of

civil and religious liberty as in his stamping out of the freedom of the press.

So the roll of dissidents increases. McGlynn, Malone, O'Meara, Smith, O'Connor, McLoy, and many others.

A BISHOP'S CURSE AGAINST THE PRESS.

A recent letter from Europe states that the Bishop of Santander, Spain, denounces as follows the newspapers which favor civil and religious liberty in that country: "May Almighty God curse those journals with the perpetual maledictions launched against the devil and his angels. May they perish with Nero, Julian the apostate, and Judas the traitor. May the Lord judge them as He judged Dathan and Abiram. May the earth swallow them up alive. Let them be cursed day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak, and when they keep silence. May their eyes be blinded, their ears deaf, their tongues dumb. Cursed be every member of their body. Let them be accursed today and forever. May their sepulcher be that of dogs and asses. May famished wolves prey upon their corpse, and may their eternal company be that of the devil and his angels."

There is no church under heaven that can curse equal to the Roman Catholic church; and there is no people in the world dare be so profane in their every day conversation, who call themselves church members, as Roman Catholics.

What I have just read is an expression of the feeling which is entertained by the hierarchy in Spain for all who favor free speech, a free press, and free thought. But Romanism is the same everywhere, and she entertains the same feelings and the same hatred in her heart today in the United States. This is the curse, or one equally vile, which she daily hurls at the press, and at the free speech of every American citizen.

WHY ARE MANY OF THE NEWSPAPERS SILENT?

If this foul spirit in our midst is an unmixed blessing, let us do everything in our power to assist its growth. If, on the other hand, it is a dangerous system of pernicious doctrine, and an enemy to civil and religious liberty, an enemy to the civilization of the nineteenth century, it is surely our duty to call

attention to the dangers that threaten us as a people. While we comfort ourselves with the thought that the same guiding hand which led our fathers through the trials and dangers of the past will lead us, their children, we must not forget that in the present and future, no less than in the past, much depends upon the use we make of the opportunities and forces which God has given us. It is highly important that we should recognize at least a degree of truth in Napoleon's remark: "Providence is always on the side of the strongest battalions." Our adversary is a foreign potentate, whose oath-bound priest subjects are in our midst.

We are entering upon a time destined to be crowded with agitations and excitements, such as our country has not yet passed through. Our controversy is with a system anti-American, anti-Republican, anti-Protestant.

The example of France, Austria, and Italy has shown us that submission to Rome is incompatible with freedom. To be apprised of our danger is necessary to our preservation. With us, in the future, as well as in the past, "Eternal vigilance is the price of liberty." (Applause.)

> "Those opposed eyes,
> Which, like the meteors of a troubled heaven,
> All of one nature, of one substance bred,
> Did lately meet in th' intestine shock,
> Shall now in mutual, well-besetting ranks,
> MARCH ALL ONE WAY."

We see the spirit that animates the Roman Catholic church today in the fact, that although the monstrous evils of the Inquisition have been repeatedly exposed, there are not wanting defenders of those horrible atrocities among Roman Catholic writers of the present. According to one of these writers, the Spanish inquisition was "the most legitimate and most natural exercise of ecclesiastical authority." According to another it was an institution necessary "to ferret out and bring to trial" those who were engaged in "secret conspiracy against the Church and State." And LeMaister, in his "Letters to the Spanish Inquisition," says: "The Inquisition is, in its very nature, good, mild and preservative. It is the universal, indelible character of every ecclesiastical institution; you see it

in Rome, and you can see it *wherever the true church has power.* * * * A sense of duty obliges me to say that an heresiarch, an obstinate heretic, and a propagator of heresy, should indisputably be ranked among the greatest criminals. * * * I by no means doubt that a tribunal of this description, adapted to the times, places and characters of nations, would be highly useful in any country." This is the view held by the Roman Catholic hierarchy today, without any modification whatever. The Roman Catholic church, to be as tyrannical and devilish as ever she was in the past, needs only strength and opportunity.

VOICE OF ROMISH PRIESTS.

"The public schools have produced nothing but a godless generation of thieves and blackguards."
—*Priest Schauer.*

"Unless you suppress the public school system as at present conducted, it will prove the damnation of this country."—*Father Walker.*

"I frankly confess that the Catholics stand before the country as the enemies of the public schools."—*Father Phelan.*

"You (Catholics) must refuse to give a vote for any man who is not for free denominational education."—*Father Boylan.*

"These so-called public schools are not public schools, but infidel and sectarian. Catholic parents who send their children to such schools are guilty of mortal sin."—*Rev. Dr. Frul.*

"The duty of all loyal, God-fearing, Christian men (Roman Catholics) then, I repeat it, is to make common cause against this common foe."
—*Father Gleason, of Oakland, Cal.*

"When the State steps in and assumes the role of school teacher, then there is the invasion of the individual right, the invasion of the domestic rights of the church, and the invasion of the divine rights. The public school is subversive of the rights of the individual, subversive of the rights of the family, subversive of the rights of religion, subversive of the divine rights of God himself."
—*Rev. Father McCarthy.*

"Slandered to death by villains;
That dare as well answer a man, indeed,
As I dare take a serpent by the tongue,
Boys, apes, braggarts, jacks, milksops."
—*Shakspeare.*

DE WEY & CO.

CHAPTER XVII.

ROME'S ATTEMPT TO CONTROL THE PRESS. PRIME MINISTER CRISPI OF ITALY—THE MAN OF THE AGE.

"Di oggimai, che la Chiesa di Roma
Per confondere in se due reggimenti
Cade nel fango, e se brutta, e la soma."

"The Romish church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools."—*Pius IX., Enc. 45.*

"Who are the enemies of our public schools, and why? They are some old fogies, which is the polite name for fools, who have said that the people don't want education—that is, they do not need it."—*Dr. Edward McGlynn.*

"Had I a dozen sons,—each in my love alike, * * * I had rather have eleven die nobly for their country, than one voluptuously surfeit out of action."—*Coriolanus, Act II.*

"Wisdom is the principal thing: therefore get wisdom, and with all thy getting, get understanding."—*Proverbs, 7, 4.*

The issues of the hour which we are forced to meet are of the greatest importance. One danger lies in our sanguine thoughts concerning our country's future. Too long, indeed, have we slumbered, believing that all was well, and therefore no cause for alarm. But the day for indifference is past. The enemy of our country's life is in our midst; it has raised its head unhindered, and now hisses its foul breath in our faces.

Self preservation, if no other law, will compel the people of the United States to take the most stringent measures against the evils of the time, and to give close scrutiny to the methods, principles and past history of the enemy with which they have to do.

In the last chapter we tried to show you some of the methods resorted to by the enemies of our public schools—their methods of coercion in forcing the parents to take their children from the public schools and send them to the inferior parochial schools; also, their power over the press of our land. The

Roman Catholic hierarchy do not hide their purpose to control the press of this country, and this is in perfect accord with their history and doings in all the countries of Europe where they have been strong enough to command.

CONTROLLING THE PUBLIC PRESS.

The correspondent of the *London Times* in the island of Minorca has sent a letter to that paper, which throws a flood of light upon the proceedings of the government at Mahon, the capital. The effect of the long English occupation of the island in former times has been to give the population a strong leaning to liberalism. Immediately after the revolution in Spain, which established the liberals in power, the Scotch Presbyterians, the Wesleyan Methodists and the native Spanish Protestants established schools, mission houses and churches. More recently a Church of England Society started mission schools and a chapel in Mahon. A missionary sent, in August last, an advertisement of his school to the Mahon paper, in which it was described as Protestant. Application being made to the governor for its insertion, he forbade it. The objectionable word Protestant was then struck out, and the advertisement again offered, whereupon the following notice was sent to all editors of papers in the island: "Every editor of a newspaper is forbidden to publish any notice or advertisement relating to Protestant schools, such notices being contrary to the law of the land." Immediately after the issue of the order all Protestant schools in Mahon were closed. An energetic protest from the missionary brought a permit for re-opening them. The Roman Catholic Bishop of Minorca, to give still more force to the governor's order, issued two pastorals, in which occur the following sentences: "Putrid members must not touch sound members, neither must Protestants approach Catholics," etc. "We will excommunicate to the third generation all Protestants and Freemasons."

SUPPRESSING PROTESTANT WORSHIP.

On the 30th of August, when the Spanish Methodists were holding their prayer meeting and singing a hymn, the subgovernor of Mahon entered the chapel, and denounced the

singing as a "public manifestation," and broke up the meeting. It has come to this: if Spanish Protestants pray so as to be overheard, it is a "public manifestation"; if their worship is any way visible to Catholics, it is a "public manifestation." The very elastic article of the Spanish constitution, Article XI., is being used to suppress Protestant worship and education entirely.

The very central principle of Romanism, as distinguished from primitive Christianity, is that the Pope is the supreme head of the church; the Vicar of Christ upon earth, and the representative of his power. If this claim of supremacy were merely confined to matters of religion and moral order, it would be dangerous enough then, for the reason that few acts occur in individual or national life which might not be brought under the review of a man who is considered the religious head of Christendom, and its infallible Judge. It is, therefore, no misrepresentation to assert, for the world's history gives ample proof, that papal supremacy means absolute supremacy over all powers on earth, religious and civil, Church and State, men's conscience and men's swords. (Applause.)

SHALL THE POPE'S AMBITIONS BE GRATIFIED?

Many of you are doubtless acquainted with the so-called "Dictate" of Pope Gregory VII. It is a collection of propositions, either made by himself or drawn from the writings of others, but held by the church to be his own. The "Dictate" says: "The Pope alone can use the imperial regalia; all princes ought to kiss his feet only.

"It is lawful for him to depose emperors; by his precepts and permission subjects may accuse their princes. No one shall dare to condemn any man who appeals to the Apostolic See. He may release subjects from their allegiance to bad princes, (such as Harrison). His judgment can be reviewed by no man."

These propositions plainly show the scope of the doctrine of the supremacy, and indicate clearly enough that it effectually destroys all national independence. Under the foregoing proposition, any man or any cause can be cited out of the United States for trial and decision at Rome.

The New York *Tablet* makes this very modest statement: "No self-appointed missionaries of self-created societies have any rights against the national religion of any country, and no claim even to toleration. The Catholic missionary has the right to freedom, because he goes forth clothed with the authority of God, and because he is sent by authority that has from God the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic church is to shut up the house of God. The Catholic missionary is sent by the church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. They have as Protestants no authority in religion, and count for nothing in the house of God. * * * They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or pagan, closes their mouths or their places of holding forth."

On complaint of the Catholics, the Pope may decree the deposition of the President of the United States, or a dissolution of the Union, and his judgment cannot be reviewed.

OUR NATION'S PERIL.

James Anthony Froude, the historian, in an article in the *North American Review*, concerning Romanism and the Republic, said: "If Romanism becomes strong enough to command a majority at any important local center the crisis will arrive, because the constitution insists on the equality of all creeds before the law, and a conscientious Catholic knows no law save those which the church has sanctioned. The first principle of the republic is that the majority shall rule. If the church of Rome can really convert a majority of the American people, either the principle will have to be set aside, or the church will be within its rights in ordering matters at it pleases!"

And this is only in keeping with the whole history of Papacy. It is a vile spirit, and never changes. It is the same bigoted, intolerant, intermeddling pretender that it was in the days of Gregory VII. Although deprived of its temporal scepter, it has learned nothing from the flight of eight hundred

Prime Minister Crispi, of Italy—The Grandest of all the Romans!

years. The doctrine of supremacy is still maintained, and as sedulously taught in this country as in any of the ignorant States of Europe. The Papacy is not in harmony with the spirit of the age, and detests its humanizing power. It is losing ground rapidly in Europe, thank God. (Applause.) Its strongholds have been broken into by the light of civilization, and not being able to bear the light, it must die.

What a transformation has come about within the past twenty years in Italy! Think of it! By order of Pope Leo XIII, Cardinal Rampelli recently sent out a circular to all Roman Catholic powers in Europe, in which he protests against the attacks of Signor Crispi upon the Vatican, and calls for some kind of a restriction to be placed upon the utterances of the prime minister by the moral influence of other nations.

Poor old fellow, he finds his *grip* on the public giving out. He is being swamped by civilization!

At the unveiling of the monument in the heart of the city of Rome to the memory of Bruno, there were more than thirty thousand Italians, who shouted themselves hoarse in honor of the day, of the king and of liberty.

Ever since then the Pope has had the chills, a sure precursor of the death of the Papacy!

"Dark fraud, by strange mysterious rites,
By dungeon, rack and wheel,
Ground weak humanity to earth,
Beneath its iron heel.
Time hurled its temple to the dust,
And Reason cried, 'Begone!'
Your ancient gods are standing still,
Behold! The world moves on!" (Applause.)

Wherever religion is made an affair of the State, instead of a matter of the individual mind and conscience, it grows to be a gigantic tyrannical, political machine; morally, an empty shell, afflicted with heart and soul rot.

The young government of Italy has found herself face to face with the question of an impoverished exchequer, brought about by the ecclesiastical robbery of the church, which, like the horse-leech, has for ages been sucking the financial life of the nation.

CRISPI ATTACKS THE CHURCH.

A special dispatch to the New York *Times* of January 19th, announces *thirty millions annually taken from the control of the Vatican.*

Prime Minister Crispi has succeeded in striking a heavy blow at the financial interests and power of the Holy See. He has caused the national legislature to pass a law secularizing what is known as the "Opere Pie," which consists of some twenty-four thousand charitable foundations of a religious character, and possessing an aggregate annual income of thirty million dollars! The control of this enormous revenue has until now been vested exclusively in the hands of the parish clergy, and in those of the various religious orders. With one fell swoop Signor Crispi has confiscated the whole property on behalf of the government, and has confided its administration to the direction of the department of public charities.

The value of this property is estimated at six hundred million dollars; and it is said was given to be devoted to religious and charitable uses in all parts of the world; but the prime minister complained that over twenty million dollars disappeared in the expenses of management, and that the remaining ten million dollars was devoted to "propaganda by the Vatican against the government."

At a banquet in Palermo, at which forty-nine senators and one hundred and forty-nine members of the chamber of deputies were present, Crispi made a lengthy speech, in which he declared that it was necessary to combat all persons, high or low, seeking to undermine the political edifice of Italy. The temporal power of the Pope, although it had existed for centuries, had been only a transition period. Rome existed before it, and could continue to exist without it. Complaints or threats, either from home or abroad, would have no effect. He declared unassailable the utterance of King Humbert, that Rome forms an integral part of Italy, just as law forms a part of the modern world. After asserting that the Pope possessed perfect religious liberty, and was only restricted, and less harshly than in other Catholic states, from encroaching upon the sphere of reason, Crispi exclaimed: "*Let the Church, now free, en-*

deavor to frighten Prometheus with the thunderbolts of heaven; our task is to fight in the cause of reason."

The world does move! Liberty triumphs! And God is moving on! All hail, Prime Minister Crispi! A greater has not arisen since the exit of Italy's noblest son and lover, Garibaldi! (Applause.)

"When a deed is done for freedom, through the broad earth's aching breast,
Runs a thrill of joy prophetic, trembling on from east to west;
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of time."

CHAPTER XVIII.

THE ONWARD MARCH OF LIBERTY. THE DEATH OF ROMANISM.

"And thence
Against the undivulged pretense I fight,
Of treasonous malice."—*Macbeth, Act II.*

"The Angel of the Lord follows them up (the Italian Liberals) and with bared sword menaces those who pretend to be so much at their ease. They are children of Satan, monsters of hell, demons incarnate."—*Pope Pius IX.*

"The reason why the American people would not elect a Catholic President of the United States is, that this stupid machine is a thousand years behind the age, and is putting itself on record as antagonistic to many of those things that are nearest and dearest to the American heart."—*Dr. McGlynn.*

The strides that liberty of thought and speech are making in Italy are wonderful. Public attention has been called by our papers to the immense number of publications annually devoted in Italy to the discussion of questions which would not be received into the columns of many of our American papers. The interest taken by all the people of Italy in the discussion of religious and state questions is a sign that omens well for the future of the kingdom. All the gladness of free men, delivered from intellectual and spiritual bondage, is apparent in their writings. "The intense and excessive superstition and bigotry which enlightened and liberal men were compelled to emulate," says one familiar with the situation, "seemed to have driven them to materialism, from which they will ultimately take refuge in a higher faith." Bovio, who delivered the address at the unveiling of the statue of Giordano Bruno, in Rome, said: "That day there was born a new religion of free thought and liberty of conscience, which would be worse for the Papacy than the loss of the temporal power." And from what followed on this side of the water, we are inclined to believe that more than he thought so,

ROME FEARS LIBERTY IN STONE.

In all the Roman Catholic churches of New York and vicinity a pastoral letter from Archbishop Corrigan, and the Papal Allocution of the Pope, were read on the first Sunday of September, 1889. The letter reinforces the admonition of the allocution, which was based on the erection of the statue of Giordano Bruno in Rome.

The archbishop discusses free thought. "The church," he says, "maintains that as truth can never contradict truth, true scientific research can never conflict with divine revelation. But free thought, as advocated by the admirers of Bruno, denies the right of a higher and divine authority to command the minds, assert and control the speculations; and constitutes human nature the sole, supreme judge of all truth, human and divine. It asserts the absolute independence of the mind of man from all responsibility, even to the Supreme Lord and Master of all; disregards his revealed word, and rejects his authority; in a word, it is the deification of human reason. The doctrine is false in philosophy, false in theology, false in ethics."

He says in conclusion: "And now, dear brethren, the grosser the insult offered to our Blessed Lord, the more fervent and devoted in proportion ought to be our love for Him, and our care not to offend Him ourselves. In our day and generation one of the most fatal snares laid for the faithful is the affiliation with secret societies, that are based on mere naturalism, in exclusion of and by inference at least in opposition to our Divine Redeemer. The harm that has come to religion in the eternal city during the past twenty years is attributed mainly to the workings of secret societies. In our land of freedom there is no need of burrowing in the dark. Sympathy also goes out to the Vicar of our Lord on the earth. We grieve with him for the outrages inflicted on religion. We grieve that Rome, sanctified by the blood of martyrs, has seen the standard of the evil one flaunted through the streets, in memory of an apostate whose sole merit was to repeat with Lucifer of old, 'I will not serve.'"

BRUNO'S RESURRECTION IS LEO'S DISTRACTION.

"In the pain and insult offered to the head, all the members necessarily share. In the wrong done to the Sovereign Pontiff,

the faithful of the whole world are assailed; and against such indignities, continued now for nineteen years, all of us, as Catholics, utter our indignant protest. The reverend clergy are hereby directed to resume in the mass, and to continue until further notice, the collect *pro Papa*. They will also please read to the faithful under their charge the allocution of June 30, and announce a solemn triduum of prayer for the intentions of the Holy Father, to be held on the 6th, 7th, and 8th of September, the exercise consisting of the Litany of the Blessed Virgin and Benediction of the Most Holy Sacrament. In accordance with special power granted by the Holy See, and contained in faculties of the Diocese (No. 9), the faithful who will receive Holy Communion on next Sunday (where the faculty has not already been made use of) may gain a plenary indulgence on the *usual condition*."

How many of these indulgences will it require to drive out of Italy the spirit of Liberty and Protestantism?

A letter to the New York *Tribune* some weeks ago stated that King Humbert and Queen Margherita were placed under the ban of the church. The sentence of excommunication, as given in the *Venice Gazette*, is said to have been pronounced by the Pontiff in person on the occasion of the secret consistory held a few days after the dedication of the Bruno statue in Rome. There can be little doubt as to its genuineness. The writer of the letter says: "One of the most insidious blows ever aimed at the Vatican was struck by Signor Crispi when he published last week, in the semi-official Riformi, and in all the principal newspapers friendly to the government, the *facsimile of a memorandum* of the remarkable speech delivered on June 9, 1848, by Count Mamiani, who was at that time prime minister of Pope Pius IX., on the occasion of the opening of the Roman parliament. The papal premier solemnly declared to the assembled deputies on that day, that the holy father was in no way desirous or anxious to retain any temporal power, but that, on the contrary, he preferred to remain in the lofty sphere of his spiritual authority, so as to be able to spend the remainder of his days in the serene peace of dogmas, free and completely untrammelled in his work of dispensing to the world the Word of God, and of praying, blessing,

and pardoning." Some time afterward the Pontiff, in the course of an allocution delivered at Gaeta, distinctly denied that he had ever authorized his prime minister to make any such declaration in his name.

THE HANDWRITING ON THE WALL.

The document, however, just published by Signor Crispi, is nothing more nor less than Count Mamiani's draft of the speech in question, duly initialled by the Pontiff, and bearing numerous alterations in Pius IX.'s well-known handwriting. So great is the importance attached by the King's government to this curious document, that Signor Crispi has caused it to be photographed, and copies of it distributed to all public libraries and museums. As it stands, with its corrections in the handwriting of Pius IX., and his initialled signature at the foot, it constitutes nothing more nor less than a definite renunciation by the papacy of all further claims of temporal power. It is astonishing that a paper so injurious to the interests of the Vatican should have been allowed to remain among the archives of the Holy Inquisition at the Palace San Uffizio, whence it was obtained by carefully and liberally administered backsheesh. Other important documents were obtained in the same manner and at the same time, notably a complete record of the trial by the Inquisition of Giordano Bruno. This record, together with the notes concerning the tortures to which he was subjected, and the manner in which he suffered death at the stake, was published by Professor Berti, who is King Humbert's minister of public instruction, on the very day on which the Bruno statue was dedicated. Its publication at such a moment was most disastrous to the Vatican; for a people so sensitive and excitable as the Italians could not fail to be deeply moved by the relation of the horrible cruelties to which Bruno was subjected by the tortures of the Inquisition. Much distressed and disturbed by the loss of the documents in question, Leo XIII. has caused all of the most important of the archives of the Inquisition to be conveyed by night to the Vatican from the Palazzo San Uffizio. But the holy father's action in the matter reminds one somewhat of the locking of the stable door after the theft of the nag.

Another disastrous blow to the temporal claims of the Vatican has been inflicted by the appearance at Turin, some three weeks ago, of a volume entitled La Liberazione di Roma nell' Anno 1870. Its author is no less a personage than General Cadorna, the general to whom the Eternal City surrendered just nineteen years ago; and among the important documents which it contains are copies of the dispatches received from the various foreign governments at the time of the overthrow of the temporal power of the papacy. From these it appears that not only were the protests of the Vatican treated with indifference by the continental powers, but that Austria, Bavaria, and Spain, the three Catholic countries on which Pius IX. chiefly relied for redress and protection, actually went so far as to express their sympathy with King Victor Emanuel's government in the seizure of the Italian metropolis.

> "For freedom's battle once begun,
> Bequeath'd by bleeding sire to son,
> Though baffled oft is ever won."

The supplement of the *Monitor*, of our city, of September 25, contains four prayers for October devotions to St. Joseph. It seems that Joseph has not been attending to his business of late; somehow he has forgotten to look after Italy!

Listen: "To thee, O blessed Joseph, we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we earnestly and confidently invoke thy protection, too. By the charity that united thee to the immaculate Mother of God, we beseech thee, by the parental love with which thou didst enfold the Divine Child, we suppliantly entreat thee," and so on. This prayer is offered on the "usual conditions,"—you all know what that means!

MONEY! MONEY! MONEY!

A Romish priest is drawn towards money as unerringly as is the needle towards the pole; and wherever it exists among the faithful, he is sure sooner or later to get the lion's share of it.

The priest's grip is not as strong upon the younger members of his flock in this country as in some other lands; this fact is illustrated by a young Irishman who went to the priest in one of our eastern cities, to make arrangements for being married.

The priest, knowing that the bride, at least, had considerable money, told him that he should charge him twenty-five dollars for performing the ceremony. The young man said:

"I think it is altogether too much, your reverence."

"Then I shan't marry you."

"Then I shall go and get somebody else to do it."

"Then I will excommunicate you."

"Then I will go to another church."

"Then you shan't have the girl."

"Perhaps, I can get another."

"What! What! Do you meet me thus?"

"Indeed, your reverence, I'll tell you what I have been thinking of late. I've been thinking that the churches and the girls are very much alike."

"What do you mean?"

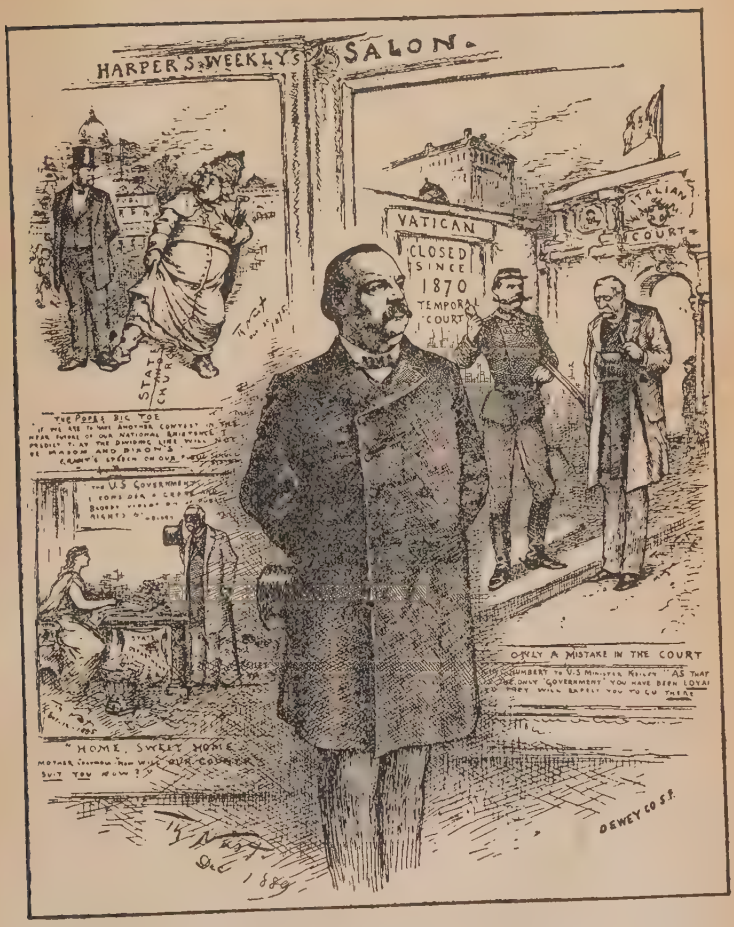
"Why, you know, if one won't have you, another will." (Applause.)

Only a Romanist who had breathed the free air of our beloved land dare to speak to a priest after that fashion. This is exceptional; the great mass of Romanists are so much afraid of the priestly power, that they hand over their cash with all promptness when the clerical highwayman levels the anathemas of the church at their heads, and commands them to stand and deliver.

VOTES MORE DANGEROUS THAN BAYONETS.

Bishop Cleveland Cox, in a sermon delivered in Boston, said: "There are elements at work undermining our constitution. This foreign dictation, of which Brownson speaks so nobly, comes in here, not to share our privileges, but to master us; and not to master us with any reference to ourselves personally, but to undermine our common school education, and everything else that is social and moral in the land. All the elements that have made our constitution act so easily for one hundred years, are changing every day with every foreign vessel that lands its cargo at Castle Garden, New York. If they came here with bayonets, we should drive them out, but they come with something a great deal more dangerous—with votes."

Cardinal Gibbons, of Baltimore, recently said: "I rejoice in the growth and progress of the Catholic Church in the United



KEILEY NOT WANTED AT THE ITALIAN COURT.

"His eminence, Cardinal Gibbons, paid Mr. Cleveland a special visit, and two or three days afterward Mr. Keiley's appointment was effected. * * * It was one of the boldest attempts of Romanism in America, to use its power against Italian interests, against which it is antagonistic."
—*America, Oct., 1889.*

States during the century, because I am convinced that the growth of the Catholic faith in this country will, more than any other means, promote the welfare and stability of our American institutions."

We cannot even believe that it is possible for a Cardinal of a Roman Catholic church, in the light of the 19th century, with all the history of the world before him, and especially the history of the Romish church, to make this statement in good faith: "That the growth of the Catholic church will more than any other means promote the welfare and stability of our American institutions." Will the growth of the Roman Catholic church promote the welfare of the public schools? (Applause.)

IRELAND ENSLAVED BY THE PAROCHIAL SCHOOLS.

In last week's *British American* there is an account given of a speech delivered by Mayor Ames, of Minneapolis, on September 20th, 1889. The mayor has just returned from a visit to Ireland, during which time he kept his eyes open. "My views of Ireland," he said, "have been changed. When I left I was prejudiced in favor of home rule, but now I don't think that the people are capable of ruling themselves. Some things regarding them have not been fully represented, and others have been exaggerated. Put American schools in Ireland for a generation or two, and they will be ready for home rule. (Applause.) But now they are not competent to undertake the task of self government. I have had plenty of opportunity of studying the Irish question, and I am convinced of one thing, that Ireland is priest-ridden. Where you find the priest, you find ignorance, and where you find ignorance, you find misery. Nothing but education can pull Ireland out of the slough of despond. They must first of all throw off the priestly yoke, and then seek education. Take the Irish character where educational facilities are equal, and you will find a bright and brilliant people. There is no nation on earth that can bloom quicker, or people who are more sagacious and keen. They are bowed down by superstition and ignorance. This priestly power does not want the people of Ireland to be educated."

When the mayor returned home there were more than 3000

people to greet him at the door, and on this occasion he made this speech. It is given to the public and is now before the world. He is a man of intelligence and energy; he makes this declaration in broad daylight, that the want of Ireland is the American public schools.

THE JESUITS MUST BE DRIVEN OUT.

This is the power that is seeking to overthrow our American school system. We have them on our Board of Education in San Francisco. They had a hand in taking the census of our children a year ago, and gave us fewer children than we had in the city, in order to cut down the appropriation of the State to the schools. They are employed as teachers in ou schools, and in some instances are in full control. The Jesuits are and always have been the enemies of popular education. They believe in the education of a few, who shall control the many. More than forty times have they been banished from Europe, and it will very soon be found a necessity to banish them from the United States. Bismarck banished 300 of them from Germany. (Applause.) Italy will not allow one of them to be put on her Board of Education, because they teach doctrines contrary to the laws of the country.

> "For close designs and crooked counsels fit,
> Sagacious, bold and turbulent of wit,
> Restless, unfix'd in principle and place,
> In power unpleased, impatient in disgrace."

The Roman Catholic church in the United States is now controlled by the Jesuits. They have a hand in the politics of all our large cities. They sell the vote of the people to the highest bidder.

Mr. Gladstone, whom they now call the "Grand Old Man," a few years ago remarked: "It is the peculiarity of Roman theology that by thrusting itself into the temporal power, it naturally and even necessarily comes to be a frequent theme of political discussion: that their religion is more than any other the occasion of conflicts with the State and civil disquietude. But this hardship which they have to endure is brought upon them altogether by the conduct of the authorities of their own church." If Romanism were a strictly religious system, its

growth in this country would not excite alarm ; but the fact is that the Roman Catholic church is the most perfectly organized and thoroughly drilled political party in the land. The rank and file of it are completely under the control of the party leaders, namely, the priests. The Roman Catholic theory of government is in direct opposition to our republican ideas. They say that nationality must be subservient to the church.

HOW THE ROMISH CLERGY MANAGE CANADA.

In Quebec the Roman Catholic church takes precedence in everything—is, in fact, a state church; collects its tithes and ecclesiastical assessments by the machinery of the law; and the legislature cannot be opened until the Cardinal comes to occupy his "seat" or "throne." Every inducement is offered by the law to squeeze out Protestants, who do not pay tithes and thus enrich the coffers of the church, whose revenues are numbered by tens of millions of dollars. The claims for debt of the Catholic church take precedence over everything. In the professions, the tests for admission are so framed as to discourage study and entrance by Protestant and English-speaking youth,—English collegiate institutions being severely discriminated against. Throughout the French district no business man, if a Protestant and an English-speaking subject of Her Majesty, can have any chance to live until he has "seen the Curé." If you want a tavern license, you must "see the Curé," and the Curé will come around every month and collect from you whatever assessment he chooses. The priests and bishops are consulted by the politicians; the people seldom, if ever. Even in Toronto the public moneys are expended for the support of schools, called public schools, in which the English language is a foreign language, where French alone is taught, and where the school books are practically all French. We are fast approaching just such a state of affairs. In every state in our land the cry is heard for a division of the tax moneys.

Only a short time ago, the demand made by the Roman Catholic Protectory of Westchester county, New York, that the Albany legislature shall be allowed to divert to its own use a share of the public school fund, called out from Bishop Pot-

ter, of the Protestant Episcopal church, who is an officer of the Sheltering Arms, a Protestant institution of similar purpose, an earnest protest against the appropriation of public money for the use of private and sectarian institutions. He affirms that "the common school fund cannot be appropriated upon any pretext whatever for any other purpose than that for which it has been sacredly and specifically designated; and that to do so is to open the door to abuses of public funds so large and scandalous as to destroy the very foundation of our public educational system." This is a clear and just setting to the issue between Roman Catholics and American citizens as to the nonsectarian principle of education. Yet in New York there are sixteen schools receiving by special act of the Legislature support to the amount of $104,064.50, in practical violation of this principle.

TO THE VICTORS, THE SPOILS.

This is a vicious course to pursue, and one fraught with great danger to our republic. The special legislation which permits the present support of these schools is in contradiction to the American plan, and so long as this is tolerated the claim of the Roman Catholics will stand good. If you look over the list, you will find that the Catholics receive the *major portion* of these appropriations. On March 3d, Bishop Kane, of Wheeling, delivered an address in which he said that the American public school system was a divorce from moral and religious training. He could not understand how it was just for the poor man, who has no children, to pay taxes to help the education of the son and daughter of the millionaire. The State, he said, had no more right to tax the poor man for the education of the rich man's children, than for the support of the rich man's family. He branded our American schools as "pagan schools," and said the only way to counteract their effect was to establish parochial schools.

The attitude of the Roman Catholics toward the State is exceedingly discreditable to them, for they act towards it as if they were aliens.

The Romanists betray their want of patriotism by their habit of confining their attention to their own aggrandizement. In

all their movements they show an utter selfishness. They are forever prating of their determination to secure their share of the tax money, and apply it to the support of their own schools. Not many, we think, will be misled by this plea, that the Catholics pay taxes, and are therefore entitled to a share of the proceeds for the education of their children. As well might the claim be set up by every Protestant denominational school in the land. (Applause.)

NO MARRIAGE BETWEEN CHURCH AND STATE.

When attending the conference at Pacific Grove, I picked up a copy of the San Francisco *Chronicle* of the 14th inst., and was not a little surprised to find an editorial, which so clearly expressed my views of Church and State.

"The Bishop of Marseilles in France," it says, "has seen fit to issue to the clergy of the diocese a circular, telling them that, while the election of the Deputies is a political matter, it is sin to vote ill.

"Following this the Minister of Public Worship has issued a circular, calling the attention of the French bishops to the law, and pointing out to them that priests are forbidden to interfere with political matters, or to exercise pressure on the conscience of their flocks. To the people of the United States, born and educated under a representative form of government, the whole question of Church and State seems to be a very simple one. The inborn and ingrained sentiment of the American people is that elections are not matters of ethics but matters of politics, and if any religious teacher, no matter what he may be called, desires to take any part in them, it must be as a citizen and in no other capacity. The priest of any religion has an undoubted right to denounce a bad man who is a candidate for office, but that right depends upon his being a good citizen and not upon his holding a religious office, and his right is not superior to that of any other good citizen.

"France can never be genuinely republican until the divorce between Church and State is made absolute. No matter what may be the prevailing sentiment, then, whether a majority of the people be Catholic or Protestant, Israelites or Agnostics, the teachers of religion, as such, have no right to interfere in

any way in the elections, for to do so is to destroy the fundamental idea of popular government."

This is sound American doctrine, and we want a little more of the same sort.

MEXICO AND OUR NEW STATES.

Are you aware of what is going on in Mexico? The Mexican Congress has decreed the following:

(1) The Church and the State are to be separate. (Applause.)

(2) Congress cannot make laws establishing or prohibiting any religion.

(3) Matrimony is to be a civil contract.

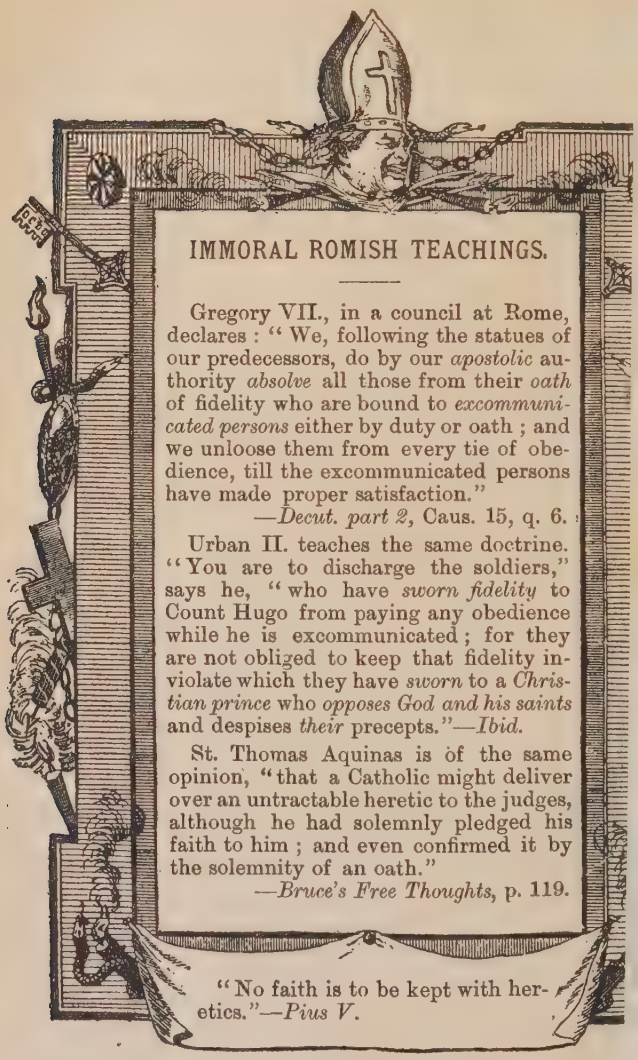
(4) Religious institutions cannot possess property.

A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath.

Our newly admitted state of Montana has done a good thing for itself and for its younger sisters.

Its constitution provides that "no religious or partisan test shall be made in the educational institutions of the State as to either pupils or teachers, nor shall any discrimination be made on the ground of the sex." I am glad that all the new States are taking a decided stand of the right kind. Applications for money, or grants of any kind to sectarian schools, or in aid of any church, sect, or denomination, are prohibited.

Thinking men and women are beginning to know that learning is not necessarily associated with any particular dogma or denomination. Let religious teachers take their hands off, and leave the whole question to conviction only; the intrusion of formal religion in our public schools breeds only sectarian strife. (Applause.)



IMMORAL ROMISH TEACHINGS.

Gregory VII., in a council at Rome, declares : "We, following the statues of our predecessors, do by our *apostolic* authority *absolve* all those from their *oath* of fidelity who are bound to *excommunicated persons* either by duty or oath ; and we unloose them from every tie of obedience, till the excommunicated persons have made proper satisfaction."

—*Decut. part 2*, Caus. 15, q. 6.

Urban II. teaches the same doctrine. "You are to discharge the soldiers," says he, "who have *sworn fidelity* to Count Hugo from paying any obedience while he is excommunicated ; for they are not obliged to keep that fidelity inviolate which they have *sworn* to a *Christian prince* who *opposes God and his saints* and despises *their* precepts."—*Ibid.*

St. Thomas Aquinas is of the same opinion, "that a Catholic might deliver over an untractable heretic to the judges, although he had solemnly pledged his faith to him ; and even confirmed it by the solemnity of an oath."

—*Bruce's Free Thoughts*, p. 119.

"No faith is to be kept with heretics."—*Pius V.*

CHAPTER XIX.

THE LOVE OF MONEY. BASE AND IMMORAL METHODS RESORTED TO BY THE CHURCH OF ROME.

"Religion worships God, while superstition profanes that worship."
"Good God! I'd rather be —*Seneca.*
A pagan sucked in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses, that would make me less forlorn;
Have sight of Porteus rising from the sea,
Or hear old Triton blow his wreathed horn."—*Wordsworth.*

"The hypocrite in mask! He was a man
Who stole the livery of the court of heaven
To serve the devil in! In virtue's guise,
Devoured the widow's bread;
In holy phrase transacted villianies
That common sinners durst not meddle with!
The scarlet-colored whore! whose priests are lords,
Whose coffers held the gold of every land;
Who held a cup of all pollutions full,
And with a double horn the people pushed!"—*Pollok.*

"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith."—*I. Timothy, 6, 10.*

It is not to be wondered at that men love money, for what will not money do for a man in this life? Money means power, —power to do,— and without it very little can be done.

The Church of God in the world is a human institution that needs money to carry out its plans and purposes. This want was felt in the very infancy of the Christian Church—for the little band who gathered around our Lord and Master had to have one whose business it was to carry the purse.

Money has always been a great temptation, and there are some who cannot handle it without falling in love with it. Many of our banks and moneyed institutions have sad illustrations of human weakness in this line. But this is not strange, when we remember that one of our Lord's disciples, in the very presence of the Master, and with his wondrous life before

him, fell into the snare. Judas carried the bag, and so much in love did he become with its contents and the means of keeping it filled, that he stopped not with the temptation of betraying and selling his Master and Lord,—he actually did it. It is sad and yet it is true, that the betrayers and money-lovers in the church did not all die, when Judas went out and hanged himself.

UNLAWFUL METHODS OF RAISING CHURCH MONIES.

Jesus Christ and his salvation have been used as articles of merchandise in the church almost from that day until the present time. This very want of money to carry forward successfully the work of the church has led men into serious and sinful complications, in the union of the religious and secular, throughout all the history of the past.

To obtain money, unwarranted and often unlawful measures have frequently been resorted to, and some of the holiest doctrines of the church have been dragged down from their sacred uses, and made to serve as a means of intimidation, in order to extort money from the pockets of believers. But in order to more successfully ply this unwarranted merchandise in holy things, new doctrines and dogmas were created by the church with which to terrify men — doctrines without a single basis in Scripture, and wholly in opposition to reason. For instance, the practice of image-worship (which is now in force in the Roman Catholic Church,) was first enjoined by the Second Council of Nice A. D. 787, but it was not generally adopted until a much later period.

Infallibility was not established as an article of faith till A D. 1076—but where this power lay, whether in the General Council or in the Pope, was not settled until the days of Pius IX.

Transubstantiation—that is, the changing of the bread and wine into the real body and blood of Jesus Christ—was not put forth until the Fourth Lateran Council, A. D. 1215, and some writers say not until the Council of Trent.

With such power given to mortal man, we need not wonder at the way in which a Roman Catholic priest (Herr Kinkleman) puts it. He says: "We priests are above governments,

above the emperors, kings and princes, as much as the heaven is above the earth. The angels and archangels are much below priests; for we can in the face of God pardon, which they have never been able to do. We are above the Virgin Mother of God, for Mary gave birth to Christ but once, while the priests create him every day. Again, to a certain extent, the priests are above God himself, for God must be, at every time and in every place, at our disposal. He must, on being ordered, descend from heaven at the consecration of the mass. God, it is true, has created the world, by saying 'Be it,' but we, with those words, create God himself."

"There is not such a great difference between our church and the Protestant, that you should leave us," said a priest to a young convert to Christianity not long ago. "There is only this difference between us," replied the youth: "the Roman Catholics worship the God whom the priest creates out of the wafer; we worship the God who creates the priest." (Applause.)

POISONED BY EATING HIS GOD.

We have lately had a public demonstration of the *deception* that is being practiced on the Romanists all the time, in the mass. The priests tell their poor dupes that, after certain words are used in the consecration, the wafer and the wine are turned into the real blood and body of Jesus Christ, and the people fall down and worship it, as though they saw God Almighty himself in their presence.

In Oneida, New York, only a few days ago, a priest went through the service of consecrating the wafer and the wine, and after it was turned into what he declared to the people to be the real body and blood of Jesus Christ, he drank the wine and went home sick. The doctor was sent for, who declared it a case of poisoning, and that there was arsenic in the wine. And because of that the priest was at death's door. (Laughter.) If the wine was really changed into the blood of Christ, how could it be poison? That there is no change, that it is bread before and after the words "*Hoc est corpus meum*," none know better than the priests. But there is a purpose in the deception, as there was a purpose in the creating of this doctrine.

The sacrifice of the mass, the worship of the wafer after it is consecrated, affirming it to be Christ, and that in it a true sacrifice is offered up to God, was determined by the Council of Trent, and is stated in the creed of Pius IV. The first object of this was the enslavement of the ignorant masses, and the second object was *money!*

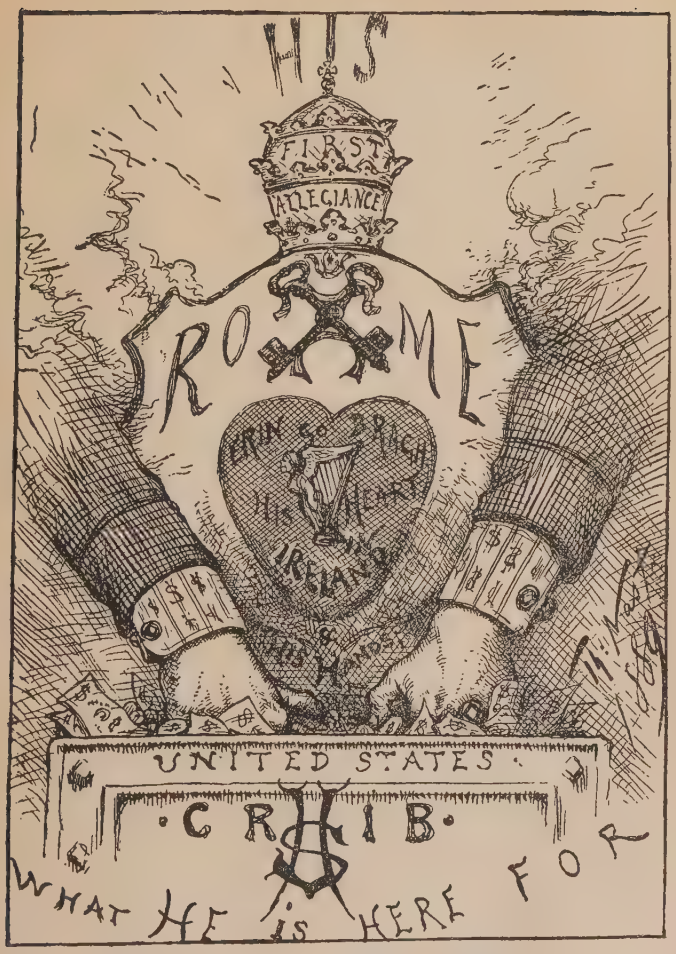
Auricular confession was ingrafted on the church in the 13th century. The universal practice of the Roman Catholic church to offer up their prayers in the church in the Latin language —which the people do not understand, strange to say—is not according to any decree of the church, but actually in opposition to the will of the Fourth Lateran Council, which decrees that divine services should be rendered in the vulgar tongue of every nation.

At the close of the sixth century, Gregory, Bishop of Rome, asserted that "he is an Antichrist who styled himself Universal Bishop." At that time the Bishop of Constantinople assumed the title, and the Bishop of Rome condemned it. Phocas, a most cruel fellow, had murdered his master, the emperor, and Boniface III. supported him in his treason. In return for this support, Phocas, A. D. 606, conferred the title of Universal Bishop on Boniface and his successors. And this was the origin of the supremacy of the Pope, not a very creditable origin, I assure you.

FORGING DOGMAS BY WHICH TO EXTORT MONEY.

The doctrine of purgatory was unknown to the church before A. D. 600, and for two centuries later only a few persons received it. In 1146 it was found *to work well*, and to be very useful. The Council of 1438 favored it, and in 1563 the Council of Trent established it. With Purgatory as a doctrine *convenient for the church*, indulgences and pardons became a church necessity for *convenience* sake. There is too much money in this dogma for the Romish Church ever to give it up. It is better than a mint of gold.

By the proper management of affairs in this department—where more righteousness than is actually necessary is rendered—the surplus of their merits goes into a stock, from which those who have done too little may have their deficiency sup-



"Importune him for money; be not ceas'd
With slight denial; nor then silenced when—
'Commend me to your master'—and the cap
Plays in the right hand, thus;—but tell him
My uses cry me."—*Timon of Athens, Act. 2.*

plied. Thus, by the management of the Pope, the abundance of merit in one supplies the deficit in another. This is a wonderfully *convenient* doctrine for the church, since it is left with her to judge of the merit and demerit of the subject. Think of that! And then think of the wisdom that is back of it in the line of *money*. When you are under the dominion of the priest, he alone is the one who shall judge of your merits and demerits; he alone is the one you must look to for terms.

According to history, indulgences grafted on the dogma of purgatory were never employed for a benevolent or philanthropic purpose; nor for the improvement or conversion of man, but for war and destruction! By them Europe was excited to a crusade against the Turks—not to enlighten them by truth, or to win them by love—not to subdue them by spiritual weapons, but to pursue them with the sword, fire and death. When the sanguinary and exterminating spirit of the insatiable Moloch of persecutors was evoked against the Waldenses, the inoffensive Protestants of the Alpine valleys, again indulgences were freely granted for subduing the Pope's temporal enemies, for he was an earthly sovereign. And lastly, they became a matter of vulgar traffic—a mode of raising money to replenish the empty coffers of the extravagant Court of Rome.

TETZEL, THE INDULGENCE PEDDLER.

The early Romish Church found a good tool as a peddler of indulgences in Tetzel, who went through all Germany, crying aloud as he went, "The Lord God Almighty is at your gate with pardon for your sins! Before your money rattles in the bottom of my chest your sins may all be forgiven." That was about the sum and substance of his proclamation. And who but a Jesuit dare deny this fact in the face of all history?

Only he who—

> "Can smile and murther while he smiles;
> Can cry content to that which grieves his heart,
> And wet his cheek with artificial tears,
> And frame his face to all occasions."

Mr. Pixley, of the *Argonaut*, who knows all about the Papal system, writes:

"The Papal church bleeds its members from birth to burial.

They must pay for baptism, for confirmation, for education in parochial schools and Jesuit colleges, for marriage, for last service, for death and burial, and then for masses to relieve their souls in purgatory. If children are sick, they are blessed in their throats, their lungs, and all over their ailing bodies by the burning of holy candles. If they are deaf and dumb, or blind or halt or lame, holy candles are lighted about them, and they must pay for the blessing, the wax and the holy oil. They are continually and persistently besieged for contributions to the church, to build churches, to purchase church ornaments for church altars and relics for church consecrations. There is a profitable commerce in the holy bones of saints, in images, paintings, and blessed beads. Indulgences are sold, masses are said for money, church fairs, church lotteries, church entertainments are constantly appealing for aid." Indeed, there is no let-up in the line of money with the Roman Catholic church in this world or in the world to come. A Romanist who dies poor is a fool!

Money and masses and purgatorial passes are held together by inseparable bonds. I pronounce them, one and all, fraudulent, man-made and hell-inspired. (Applause.)

A lady told me no later than yesterday that her servant was so often called upon by Sisters of Charity that recently she asked her to go to the door, knowing who was there, with the request that she would tell the Sisters of Charity she was not at home. This, as might be expected, the lady refused to do.

In Montreal, a few months ago, a visitor going into the Cathedral received the following ticket at the door, on which was pointed out the way to Heaven by the authority of Archbishop Taschereau, of Quebec, and Edward, Bishop of Montreal.

Here is the ticket, [holding it up]. At the close of the service, if any of you wish to go to Heaven by this way, I will let you have it.

TICKET FOR HEAVEN, 25 CENTS.

The Catholic church is the only voice of Heaven. Outside the church—no salvation. For the next six years we shall say each month to the Sacred Heart of Mary one mass for all those who buy these tickets.

F. A. Taschereau, Arch. de Quebec.

Direction for travelers to Heaven.
Depart every hour.
Arrive when it pleases God.

PRICE OF PLACES.

1. Innocence and voluntary sacrifice.
2. Penance and confirmation in God.
3. Repentance and resignation.

NOTICE.

1. There are no return tickets.
2. No pleasure trains.
3. Children who have not reached the age of accountability go free, provided they are held on the knees of their mother, the church.
4. No baggage but good works, lest you miss the train.

SPIRITUAL TREASURE.

All those who contribute the small sum of $1.00 to the building of the new Cathedral of Montreal are entitled to a share in the great spiritual advantages herein mentioned:

10,048 masses per annum during four years.
145,133 communions per annum during four years.
323,808 Ways of the Cross per annum during four years.
515,464 Rosaries per annum during four years.
16,372 masses heard per annum during four years.
4,300 Beads of the Sacred Heart per annum during four years.
4,600 offices of the Blessed Virgin per annum during four years.
720 offices of the Precious Blood per annum during four years.

The weekly profits of 7,000,000 aves recited by the Ave Maria Sodality, and of the many other prayers, such as the Memorare, Pater, etc.

Seen and approved.

† EDWARD, Chs., Bishop of Montreal."

Shame! Shame! (Sensation.)

The following card is sent out by Sister Agnes Morragh Bernard, Superioress of the Sisters of Charity, Ballaghaderin,

Co. Mayo, Ireland. They are sent all over the United States, and read as follows:

A. M. D. G.

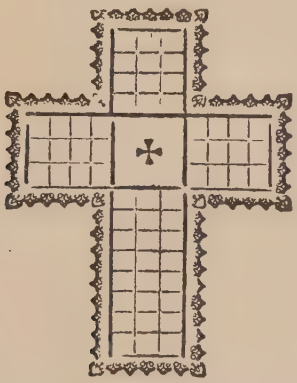
"All that we give in charity to the faithful departed is changed into *grace* for us, and after our death we shall find its merit doubled a *hundred-fold*."—ST. AMBROSE.

Jesus, meek and humble of heart, make my heart like unto thine.

300 *days' indulgence each time.*

Sweet Heart of Mary, be my salvation.

300 *days' indulgence.*



Please collect Five Cents for each small square (piercing the same with a pin) till the sixty are full. You will then have Three Dollars to send in a Post Office Order, payable to

Sister Agnes Morragh Bernard,
Superioress
The Sisters of Charity,
Ballaghaderin, County Mayo.

Please write for more Cards, if you or your friends can fill them, and send us a few addresses.

On the back of the card is the following:

"IMPORTANT.

"You will not miss the alms, which will await you for a hundred-fold reward at the great judgment. Offer it as a balance

against past offences; to get grace to resist temptation; to bring a blessing and success on your affairs; and from the dear departed souls who may be relieved by this act of charity.

"St. Joseph, pray for us. The Sisters of Charity implore a little aid to enable them to pay for schools for the children of the West, and to relieve the suffering poor. They faithfully promise to those who give it themselves, or who assist them by procuring money from others for this purpose, a special intention in three hundred masses offered for the souls in purgatory, as well as daily remembrance in the prayers of the Sisters."

We take from the Springfield, Ill., *Journal*, the following specimen of the way the Roman Catholic church educates her people in morality. Our teachings, you know, they say are "godless"; their teachings are "holy." (?)

"CATHOLIC FAIR.

"Result of the voting. The Catholic Fair for the benefit of St. Peter's Church, opened last evening at G. A. R. Hall. The ladies had a number of tables, with a variety of articles for sale and raffle.

"A supper table was arranged with substantial viands. The polls were opened, and voting commenced for a handsome arm chair, a number of whiskey measures, and a silver pitcher. The voting for the different prizes offered resulted as follows, when the polls closed last night, and will be continued tonight: For the most popular *saloon-keeper*, a silver pitcher. Other prizes for the most popular *liquor dealer*, a set of polished copper measures. And still other prizes for the most popular *brewing company*." Note the most popular men in a Roman Catholic assembly—"a saloon-keeper," "a liquor dealer," "a brewing company!"

This I pronounce a disgrace to the church; indeed, it would be a disgrace to a Chinese Joss House!

Here is another device of the same sort. The Holy Church offers *prayers* and *prizes* for PENCE. It was sent from London through the mail, to one of the members of my church. The book contains twenty certificates, each one a fac-simile of the one given here, and twenty stubs with cover. The number on the cover is 62,831. On the cover, which is to remain over the stubs where the tickets are torn off, are the follow-

(THIS CAN BE KEPT.)

I. X. P.

Saint Joseph's, Highgate Hill, London, N.

The New Church of the Great Patriarch St. Joseph.

In return for your charity, you will participate in the following Spiritual advantages:

I.—One Thousand Masses will be specially offered for all the contributors to the New Church of Saint Joseph.

II.—Two Masses each month in all the Houses of the Order for all living benefactors.

III.—A Mass each month in all Houses of the Order for deceased benefactors, besides the office of the dead and continual prayers at all the Services in every Passionist Church and Monastery in the world for all benefactors.

Your name will be placed under the High Altar of the New Church, where it will remain for ever.

LEO XIII. writes with his own hand: "We heartily approve the work, and most lovingly in the Lord impart the Apostolic Benediction."

Keep this part of the ticket; send back the duplicate, which will be placed with your name & intention under the High Altar of the New Church, where it will remain for ever.

Receipt for Money paid for Masses.

ing words, which run through the whole: "No. 62,831. This ticket will be placed under the high altar of the new church, where it will remain forever. St. Joseph's, Highgate Hill, London, N. The new church of the Great Patriarch, St. Joseph.

"Intention.....
"Name.....
"Address....."

DIRECTIONS TO THE PEDDLER OF ROMAN CATHOLIC MASSES.

"Send this, with duplicates and 10/–, as soon as possible, to the Very Rev. Gerard Woollett, St. Joseph's Retreat, Highgate Hill, London, N."

On the cover of the certificates are the following directions, on the upper edge:

"This must be kept." No. 62,831.

"St. Joseph's, Highgate Hill, London, N. Complimentary Presentation.

"When you have disposed of all the tickets sent to you, return the duplicate blocks, with 10/–, to the Very Rev. Gerard Woollett, (Rector,) St. Joseph's Retreat, Highgate Hill, London, N. In return you will receive a present of a fine large photo of his eminence Cardinal Newman or Cardinal Manning.

"Moreover, five hundred splendid prizes will be given away to those who collect the highest amount of these tickets, for the new church, before 1st July, 1889. All the ticket duplicates must be sent back before 3d July, 1889. The names of those who receive prizes will be published in the *Universe*, *Catholic Times*, and *Tablet*, of July 13th, 1889. Cheques, Post Office and Postal Orders, should be made payable to the Very Rev. Gerard Woollett, and crossed 'Alliance Bank.'"

Turning over the cover, we come to a new revelation — the ticket sellers get the prizes as in the Louisiana lottery, and the dupes who give the money get only the *masses*.

On the first stub of the first ticket is the following:

"Will you put six bricks in our new church?

"I gladly give 6*d* for six bricks in the New Church, in honor of St. Joseph, and I pray to Jesus, the Son of God, that I may obtain my intention. Name..... Send this with 6*d*

to the Very Rev. Gerard Woollett, Rector, St. Joseph's, Highgate Hill, London, N."

☞ Leo XIII. writes with his own hand: "We heartily approve the work, and most lovingly in the Lord impart the Apostolic Benediction."

Think of it my hearers! This Infallible Pope *endorses* and gives *his benediction* to a lottery scheme! I pronounce the whole thing a diabolical swindle, a device for getting money under false pretenses! (Great sensation.)

Servility of the Romish Press.

"This subject (the public schools) contains in it the whole question of the progress and triumph of the Catholic church in the next generation in this country."—*Freeman's Journal.*

"The temporal order or civil government is not supreme and independent, but in the very nature of things subordinate to the spiritual; the Pope is the proper authority to decide for me whether the Constitution of this country is, or is not, repugnant to the laws of God."—*Catholic Review.*

"Let the public school system go where it came from—the devil. What we Roman Catholics must do now is to get our children out of this devouring fire. At any cost and any sacrifice we must deliver the children over whom we have control from these pits of destruction, which lie invitingly in their way under the name of public or district schools."

—*Western (Chicago) Tablet.*

"If your son or daughter is attending a state school, you may be as certain that you are violating your duty as Catholic parents, and conducing to the everlasting anguish and despair of your child, as if you could take your oath of it! Take him away. Let him rather never know how to write his name, than become the bound and chained slave of Satan. If the *Tablet* declared some time ago that it was better for a child to run in the streets, in which occupation he became a thief, but stood, at least, some chance of saving his soul, than attend a godless school, whose teachings resulted in making him a rogue, and an unbeliever, we see no reason to withdraw from such a statement."

—*The Shepherd of the Valley.*

"There is no help but in dividing the public schools or in abandoning them altogether."—*The Tablet.*

CHAPTER XX.

ROMISH CHURCH LOTTERY TICKETS. MASSES FOR MONEY. THE POPE'S BLESSING TURNED TO CURSES.

"The dead
Are in her house, her guests in depths of hell
She weaves the winding sheet of souls, and lays
Them in the urn of everlasting death!"—*Pollok.*

"The spiritual power must rule over the temporal by all sorts of means and expedients when necessary."—*Bellarmine,* Vol. 5, p. 1090.

"The socialism and infidelity of other lands, and especially the Jesuitism which has aroused the enmity of governments, and of the people of all countries and whatever faith, are crowding to our shores. The members of the Society now muster in our republic, boasting of their numbers, their schools, their colleges, their wealth and their power. Their avowed principles and aims are in direct hostility to the supremacy of our constitution and laws, to the independence of the State, to its right to establish public schools, to the validity of our marriages, to the free circulation of the Bible, to liberty of speech and press, of conscience and education."

—*Hon John Jay.*

The practical theology of the Roman Catholic Church is almost purely mercantile, since it deals principally in penances and satisfactions. Even the most sacred duties of religion are exacted as punishment for sin, when they ought to be performed from pure love for Christian service. A Romanist will repeat the pater noster ten times a day, not because he delights in either prayer or praise, but because the priest or the rubric has told him the act is a fitting and sufficient *penalty for past misdeeds.* The mass (which ought to be a high and holy means of grace to the soul) is actually perverted, until it becomes thoroughly demoralizing in its influence, and is now solely a matter of *dollars and cents,* so far as its supposed benefits to the people are concerned.

No wonder, then, that they should oppose the doctrine of justification by faith; that they should labor hard to make the doctrine of atonement depend on *nostrums.* Oh, how we should

thank God that the gospel in its purity and power has reached us, and that between us and the Son of God there is no priest, no daysman. Jesus Christ, one with man and one with God the Father, is all the priest we need. (Applause.)

The Roman Catholic Church actually fattens on the *vices* of the people. Ordinarily, for policy's sake, it conceals its fellowship with sin; but this cannot be said of her in the lottery business, which she carries on openly in this and other lands.

Romanism has turned the house of God into a house of merchandise. All things are sold by Rome for money, to the highest bidder; the priesthood, bishoprics, and even the chair of St. Peter—prayers, masses and the souls of men are considered as good stock in trade. Purgatory is nothing more than a ghostly market place, opened up for the sale of masses and trade in human souls! For the fixed price any soul is set free from its pains, and put to repose; and without the stipulated price no soul is delivered. And as this place is purely a fiction of priestcraft—as every intelligent person knows, all the money procured by masses, and for delivering souls out of purgatory, is just so much money got under false pretenses, and by sheer forgery! The Kingdom of Heaven is sold to the highest bidder. Absolution and a passage into Heaven are given to those alone who pay their church dues! This venality of Rome has passed into a proverb in all lands. Hence the sacredotal watchword, "*No pence, no pater noster!*" Over an altar in an old Romish church are the following lines.

> "Ut tibi sit poenea venia, sit aperta crumena,
> Hic datur exponi Paradisus venditioni,
> Hic si large des, in cœlo sit tua sedes,
> Pro solo nummo, gaudebis in æthere summo."

Which translated reads: "That you may have the free remittance of punishment, only let your purse be widely open! Here Paradise is set forth, and exposed for sale! Here, if you give liberally, in Heaven shall be your abode! For the paltry affair of money *only*, you can rejoice in the highest heavens."

The ticket on the opposite page is one which I took from a package of Roman Catholic lottery tickets sent to one of my church members, who, because the name begins with "Mc"

was supposed to be a good Catholic. This package comes from Cork, Ireland, and is numbered from 449,361 to 449,399. There is no telling how much higher the numbers reach. It was accompanied by a circular, headed as follows: "Grand bazaar and drawing of prizes (on the Art Union principle), in aid of the fund for the renovation and extension of the Christian Brothers' Schools, Cork, Ireland, will be held in the Corn Exchange, Cork, on Tuesday, Wednesday and Thursday, October 22, 23 and 24, 1889, under the patronage of the Most Rev. Dr. O'Callaghan, Bishop of Cork, and the supervision of a committee of the citizens." Nice work, this, for a *Most Reverend* to be engaged in.

THE GRAND ROMAN CATHOLIC LOTTERY.

Sixty-four are named, with the value of each prize given, ranging from £200 to £1 10*s*. To those who purchase or dispose of forty tickets (one pound's worth) for the general drawing, will be presented a ticket for the "All-Prize Drawing." In this list there are seven prizes offered, from a pair of carriage horses to a hay tosser, the gift of E. R. Mahony, Esq. Also a gold watch will be presented to the person who sells the largest number of tickets; and thousands of additional prizes, many of them very valuable. Each "All-Prize ticket" is sure to win a prize. Tickets, sixpence each. The winning numbers will be published in the Cork papers, and *Freeman's Journal* and *Irish Times*, Dublin, of 1st of November. Winners of prizes will be duly notified, when correct names and addresses have been written on the block. List of winning numbers will be forwarded to those who send in stamped and addressed envelopes for same to Hon. Treasurer, Rev. Bro. J. D. Burke, Superior Christian Schools, Cork, Ireland. On the outside of the package of tickets is the following: "This book contains forty tickets, the sale or purchase of which will entitle you to a free ticket for the 'All-Prize Drawing,' the first prize in which is a carriage and pair of horses, or its value, £120. Just think of the figure the hod-carrier or the man working on the railroad will cut in a two horse-carriage, etc. * * * (Laughter.) Gold-mounted harness at that! These poor men, believing in this way of doing things, pay out their

hard-earned money to this infernal system, expecting to be enriched in a little while, when the news comes back from London. The second prize is a solid silver tea-service, or value, £50. The third, a lady's diamond ring, value £25, and thousands of other valuable prizes.

WORSE THAN LOUISIANA LOTTERY.

All this lottery business is contrary to the laws of our land, the penalty for which is six months' imprisonment, or a fine of $500, or both. And why are not these priests and sisters who deal out these tickets arrested?

Most of you have heard of the church of St. Francis Xavier, of New York city. Not long ago this church wanted to raise some money, so it sent out the following circular by which to defraud its credulous dupes:

"THE NEW ST. FRANCIS XAVIER CHURCH BENEFITS.

"A mass is said every day for contributors and collectors. A second mass is said every day for collectors only. This will be continued until the church is completed. In five years 1735 masses for contributors, and 3450 for collectors. The benefit of these masses can be applied to any friends, living or dead, or any other object, according to the intention of the contributor. All persons who contribute to the new church will be considered benefactors. Every priest in the Society of Jesus says a mass in the beginning of each year for benefactors—over 3,000 masses.

"Every priest in the society says another mass each month for benefactors; in the year about 40,000 masses. In this church, in particular, two other masses are said every week for the special benefactors in perpetuity. All members of the Society of Jesus who are not priests, say once their beads at the beginning of each year for benefactors—about 7,000 beads. They do the same again every month in the year—nearly 10,000 beads. Every week they each say seven times the Our Father, and seven times the Hail Mary for the same intention. They are all earnestly recommended, besides, by their rule, to pray for our friends, both living and dead. Benefactors have all a special share, as is expressly stated in the institute of the

Unless We Call a Halt, this will be America in the Year 2000 !

(DARWIN'S THEORY REVERSED.)

society, in all good works performed, not only in any one particular church or college, but throughout the whole Society of Jesus. They partake in the merit of all the masses offered up in the society; that is, every year about 1,000,000 masses; every ten years about 10,000,000 masses; in one hundred years, 100,000,000 masses; in the merit of all the communions and beads which are counted only by millions, besides all the other good works which are effected for the good and salvation of souls." The hand of the priest is held out for pennies at every step; and without money, nothing is done.

They need no urging to heed *Ben Jonson's* advice:

"Get money; still get money, boys;
No matter by what means."

A BIG CASH BUSINESS IN SOULS.

The capital invested consists of mumbling prayers, counting beads, and eating wafers. How it is possible to lead men and women to accept such mummery and flummery as service, is beyond human comprehension. Sins are canceled by penance, penance excused by indulgences, and indulgences purchased by money!

As a reason why souls in purgatory can be "relieved by prayers and other good works," we are informed that they are "Children of God, and still members of the church!" But according to Paul, if children, then heirs—"heirs of God, and joint heirs with Christ," and present with the Lord, that is, in heaven. Could our gracious God, who pities them that fear Him as a father pities his children, could He really send his children to purgatory—to prison—and then put the keys of that place into the hands of poor, weak, fallible men, saying, "When it pleases you, 'holy fathers,' let them out"?

TRAFFICKING IN HEAVEN AND HELL.

This church has always boasted of her care for the poor. His boasting is vain! A rich man who has left plenty of money to pay for masses, no matter if like Tweed and Connolly he stole it, soon gets out of purgatory; while the poor man, who only has his part of the benefit of a single mass said each year for all who have not with money purchased the blessing,

must languish a long time in misery. In this manner, by ecclesiastical authority, the parable of Lazarus and Dives is reversed, and heaven with its joys is bought with perishable silver and gold.

All this degrades Christianity, putting it on a level with the lowest forms of idolatry, and making God no better than a contemptible trickster and despot. Romanism, therefore, instead of strengthening virtue, inevitably weakens it, and in the end completely destroys the moral sense, taking away that moral stamina which resists evil, and keeps men above that which is mean, selfish, and devilish. She hires men to perform holy acts, to give their money to ecclesiastical purposes by a promise of indulgences, thus granting pardon without repentance, and compounding with sin by accepting a part of its fruits. (Sensation.)

The Romanists of Montreal advertise the national colonization lottery, under the patronage of the Rev. Father Labolle, with monthly drawings of $50,000. Rum, gambling, labor boycotts, all help along the Jesuit schemes to destroy our free institutions.

D'Aubigne, in his "History of the Reformation," tells us of a certain Saxon gentleman who had heard Tetzel, Pope Leo's agent for the sale of indulgences at Leipsic, and was much shocked by his impostures, and went to the monk and inquired if he was authorized to pardon sin in intention, or such sins as the applicant intended to commit. "Assuredly," answered Tetzel, "I have full power from the Pope to do so." "Well," returns the gentleman, "I want to take some slight revenge on one of my enemies without attempting his life. I will pay you ten crowns if you will give me a letter of indulgence that shall bear me harmless, as still a true son of the church and accepted of God." Tetzel made some scruple at the price offered, since he was anxious to get all the money he could for the erection of St. Peter's Church at Rome; but at last they struck a bargain for thirty crowns. Shortly after Tetzel set out for Leipsic. The gentleman, attended by his servant, laid in wait for him in a wood between Interbock and Terbelin, fell upon him, gave him a beating, and carried off the rich chest of indulgence money the inquisitor had with him. Tetzel clamored against this act of violence, and brought an action

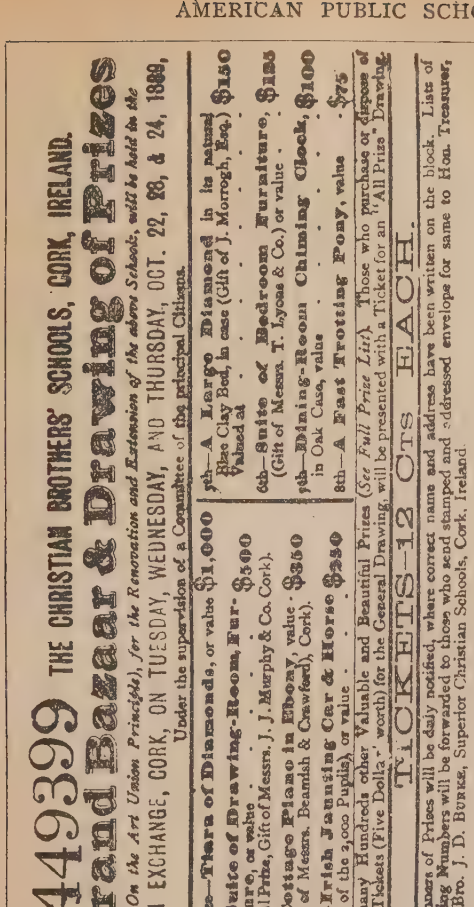
before the judges; but the gentleman showed the letter signed by Tetzel himself, as the Pope's special messenger to the people in the regular sale of indulgences, which letter exempted him beforehand from all responsibility. Duke George, who at first had been much irritated at this action, upon seeing the writing ordered that the accused be acquitted. But the sale of indulgences went on, occasionally meeting with opposition and exposure. And it has come down to us unchanged.

PENANCE IN THE COFFEE CUP.

Here is a little more from Germany. In one of the Roman Catholic churches of Berlin, only a short time ago, a Roman priest took his superstitious people to task for being themselves the cause of the troubles under which the Romish Church is suffering in that country. He says: "We ourselves are the cause of the sorrows of the church. We do not appeal to the Holy Virgin for our cause. She considers herself neglected. Ardent prayers no longer rise to her as formerly. Adoration and veneration to her have ceased. The sacrifices, the pious offices, the denials and punishments of the flesh to the honor of the Mother of God, are becoming more and more rare. Yea, if we could all through our prayers and our works again conciliate her, then would she, her Son the Lord Jesus Christ not beg to protect the church, she would command him to do so. Thereunto, however, it is necesary that you rejoice in self-castigations. Would it cost you too much sacrifice if you once a week for instance, say every Saturday, should drink your coffee without sugar?" This is a remarkable combination of the sublime, the profane and the ridiculous, worthy of Romanism, but a combination which can find its counterpart in any Roman Catholic Church which you may choose to visit here in San Francisco.

PURGATORY AN INVENTION FOR EXTORTING MONEY.

The fraud of purgatorial fires has brought immense wealth to the Roman Catholic church, and today her income from this source alone is greater than ever before in her history. To obtain these moneys they grind the face of the poor, and take from the widow her last mite. Their cunning has no bowels



J 449399 THE CHRISTIAN BROTHERS' SCHOOLS, CORK, IRELAND.

Grand Bazaar & Drawing of Prizes

(*On the Art Union Principle*), *for the Renovation and Extension of the above Schools, will be held in the*

CORN EXCHANGE, CORK, ON TUESDAY, WEDNESDAY, AND THURSDAY, OCT. 22, 23, & 24, 1889,

Under the supervision of a Committee of the principal Citizens.

1st Prize—Tiara of Diamonds, or value $1,000
2nd—Suite of Drawing-Room Furniture, or value $500
(Special Prize, Gift of Messrs. J. J. Murphy & Co. Cork).
3rd—Cottage Piano in Ebony, value $350
(Gift of Messrs. Beamish & Crawford, Cork).
4th—Irish Jaunting Car & Horse $250
(Gift of the 2,000 Pupils), or value
5th—A Large Diamond in its natural Blue Clay Bed, in case (*Gift of* J. Morrogh, Esq.) $150
Valued at
6th—Suite of Bedroom Furniture, $125
(Gift of Messrs. T. Lyons & Co.) or value
7th—Dining-Room Chiming Clock, $100
in Oak Case, value
8th—A Fast Trotting Pony, value $75

Also many Hundreds other Valuable and Beautiful Prizes (*See Full Prize List*). Those who purchase or dispose of Forty Tickets (Five Dollars worth) for the General Drawing, will be presented with a Ticket for an "All Prize" Drawing.

TICKETS—12 Cts EACH.

Winners of Prizes will be duly notified, where correct name and address have been written on the block. Lists of Winning Numbers will be forwarded to those who send stamped and addressed envelops for same to Hon. Treasurer, Rev. Bro. J. D. BURKE, Superior Christian Schools, Cork, Ireland.

This Duplicate to be returned on or before 15th day of October, 1889, to the

REV. BRO. J. D. BURKE,
Superior Christian Schools, Cork, Ireland,
To whom Bank or Post Office Orders are to be made payable. All moneys received will be duly acknowledged.

Romanism.

Romanism is an immoral instructor. She resorts to the *lowest* and basest methods of obtaining money. Indulgences, purgatorial dues, masses high and low according to the pay. Lottery schemes, which, *for demoralization*, are the worst known! And all these under the sanction of the Pope, the Bishops, and the Priests, these holy(?) men, who brand our public schools as "godless."

Americanism.

"Every person who contrives, prepares, sets up, proposes or draws any lottery is guilty of a misdemeanor."

"Every person who sells, gives, or in any way or manner whatever furnishes or transfers to or for any other person any ticket, share, chance or interest in, or depending upon, the event of any lottery, is guilty of a misdemeanor."

"Every person who keeps for sale any ticket in any lottery is guilty of a misdemeanor."

Photo-Engraving of One of the Roman Catholic Church Lottery Tickets.

of mercy. Yet occasionally their knavery has met its match, and they have been outwitted. A young man of not the most correct habits, whose father had died and left him his fortune, was importuned by the priest of the place to pay for masses to relieve the soul of his father that was "broiling in purgatory." The young man, weary of the priest's importunities, told him to go on and do his best for his father. The young man remained by the priest to witness the mass, and watch the holy process of purgatorial deliverance. At almost every change in the service the young man put down some gold in sight of the priest. The priest went on, and the young man counted out the gold until there was a large pile of it, which made the eyes of the priest glisten. "How are you succeeding?" inquired the young man. "We have him nearly out" said the priest, as he melodiously chanted the mass, quickened by the music of the descending guineas! The young man became restless, and told the priest he must have his father out by twelve o'clock, or he must go. "Patience; my good sir, your father was a tough old sinner," said the priest, "he has gone down deep in the fires, and needs many masses to bring him up!" Down went more money; and another mass was chanted and the smoke of incense ascended. At length the priest, suspecting that he could get no more money, exclaimed, "He is out; he is fairly on his legs." "Glad am I of it," said the youth, "and now being on his legs let him shift for himself," and saying this he swept all the gold into his pocket, wishing the astonished priest good morning!

It was Burns who said:

> "God knows I'm not the thing I should be,
> Nor am I even the thing I could be;
> But twenty times I rather would be
> An Atheist clean,
> Than under gospel colours hid be
> Just for a screen." (Applause.)

ROMISH INDULGENCES IN THE AMERICAN MARKET.

A gentleman of our city writes me the following: "Dr. Harcourt, Dear Sir: While visiting the Spanish Roman Catholic church on Broadway this afternoon, I saw the following notice in front of the great crucifix: 'His grace, Archbishop

Alemany, granted forty days' indulgence to all that, repenting of their sins, will make an act of contrition before this crucifix.'" More money!

There is no change in this system since the 16th century for the better. It is only where Protestantism exists that it is at all respectable, and it is only respectable for policy's sake. We would not give much for the Pope's blessing. We prefer what he calls his curse, for we know when we have his curse we are on the right side. (Applause.) The Pope's blessing indeed is more to be dreaded than his curse. History confirms this statement. There never was an instance of papal blessing but it was turned into a curse. Let me show you this from events in our own day. The Pope sent the golden rose (a special mark of favor) with his blessing to king Bomba of Naples, and in less than twelve months afterward the king lost his crown and his kingdom. He next sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He then sent it to Queen Isabella of Spain, and again, within the same short space she lost both crown and dominions. He then sent it to Louis Napoleon, or rather the Empress Eugenie, which is more remarkable still, as she called that war with Germany "her war"; and again in less than twelve months France was defeated by Protestant Germany, and the Emperor had to flee to Protestant England for shelter, where he died in exile. (Applause.) Was this the hand of God, or was it accident? It would seem that God and the infallible Pope are not agreed, for what the Pope blesses God curses, and what the Pope curses God seems to bless.

THE POPE'S BLESSING TURNED INTO CURSES.

The Pope cursed Italy, as he had cursed England under Elizabeth, when he excommunicated Victor Emanuel for seizing the papal dominions, and for making Rome the capital of his kingdom. Since then Italy has risen from being a cipher amongst nations, to become a voice and a power in the councils of Europe.

The Pope sent his benediction to Jefferson Davis and the Southern Confederacy, and from that hour the power of the

Southern Confederacy was broken. (Applause.) Only the other day the Pope sent his blessing to that French showman, Boulanger, and in less than two weeks after he had to flee for his liberty and took refuge in Germany—and now is an exile on the island of Guernsey! I do not wonder at all at the inscription that once appeared on one of the public monuments of Rome, before the Pope lost his *civil* power. To those who know it best, Romanism means simply traffic in sins and sacraments, penances and pardons—and well might the poor enslaved Italian write:

"The Pope wields the two powers.
The soldier defends all the two.
The citizen pays for all the three.
The laborer toils for all the four.
The priest eats for all the five.
The doctor kills all the six.
The thief robs all the seven.
The confessor absolves all the eight.
The grave-digger buries all the nine.
Diabolus carries off all the ten." (Applause.)

CHAPTER XXI.

POLITICAL PLUNDER. VOTES FOR REAL ESTATE AND SCHOOL MONEY. LO THE POOR INDIAN'S MONEY.

"Falsehood triumphant, deadly power,
Has fixed its seal upon the lips of truth."

"Art thou that traitor angel, art thou he,
Who first broke peace in heaven, and faith till then
Unbroken, and in proud, rebellions arms,
Drew after him the third part of Heaven's sons
Conjured against the Highest?"—*Milton.*

"Were all thy tribe like thee, it well might
Startle our lay, unlearnèd faith; when through such hands
The knowledge of the gods is reached to man;
But thus those gods instruct us, that not all
Who, like intruders, thrust into their service,
And turn the holy office to a trade,
Participate their sacred influence."—*Rowe.*

"Ye shall know them by their fruits."—*Matt. 7, 16.*

Too much stress has been laid in the past on creeds and credentials, and not enough on results. The true meaning of words and the true meaning of men must be sought for. In our school days we were taught to look for the meaning of words in their roots. And now, as to the true meaning of a life, Christ points us to the fruits. By their fruits shall ye know them.

The most important question to-day concerning man is not, "Whence came he"? but "What is he"? We leave to Darwin, Huxley and others the very uninteresting work of tracing the race back to its nude and unsightly beginnings. What if man had an humble origin—even with that of brute creation—the important thing is not what he was, but what he is now, and what he is to become. Dogmas, and creeds, too, must be read, not in the gross material out of which they came, but what they stand for today. That is the best creed that produces the best results—makes the best men.

By the rule given us by Jesus Christ, I propose this evening to examine still farther into the powerful organization in our midst, which has boldly and defiantly arrayed itself against "Our American Public School System." Ye shall know them by their fruits.

In all lands where Romanism has a place it is a source of trouble. The wisest and best statesmen are becoming alarmed at the growth and audacity of this usurping power. Some bargain with it, purchasing present convenience by concessions pregnant with future woe; some affect to despise it, but at the same time give way before it. But in one way or another its growth, spread and audacity of pretension go ceaselessly forward. The Jesuits are now supreme in council and in action. Under their tactics the first place in policy is to acquire real property and influence over land. This is now the case in a marked degree in Canada. The civil powers are only secondary, and nothing can be done in county or municipal affairs without consulting the bishop or the cardinal. Canadians have recently had their eyes opened to the true situation. Legislators in session assembled must wait in meek submission until the cardinal in scarlet enters, takes his place upon the throne, and by a wave of his hand grants them permission to proceed. This has been the history of Romanism all the world over.

A DEADLY ENEMY TO NATIONAL PROSPERITY.

When Romanism gets control, she never gives up except by force; she has impoverished every nation in which she has secured a foothold. And the only way those countries have been able to rid themselves of this terrible power has been by confiscation. Whatever property is given to the Church of Rome becomes a part of the patrimony of St. Peter. It is nominally held by the clergy, but is really in the control of the Pope. He may require at any moment a share in its proceeds. He has more freedom here than in many Catholic countries in Europe, for there he finds some restrictions put upon his ecclesiastical authority; here, no restrictions whatever. Actually, our legislators have been more liberal than William the Conqueror, or Mathilda, or Constantine. They have placed in the control of agents of foreign despots large estates, in pay for votes and

office: in New York already approaching in value $15,000,000!

During the past eleven years the City of New York has given up $3,500,000 in property and $5,872,427 in cash, to advance the interests of the Roman Catholic church. In seven-

teen years this alien church has received from the city of New York $10,915,810. The famous report of the Roman Catholic swindling carried on in the city of New York from 1869 to 1885 is actually appalling.

As a sample of the real estate given away, I quote the following, which Dexter H. Hawkins gave a few years ago. This is only a brick from a long report, but you can judge of the building by this sample. Some of the real estate obtained from the city of New York by the Romish Church through fraudulent measures.

"The cathedral block, and the block in the rear which has a small brick chapel on it, were obtained from the city as follows: 1. The church got possession of a lease from the city at a nominal annual rent. 2. When forfeited for non-payment of this rent, the city waived forfeiture, and, on payment by the church of $83.32, converted the lease into a fee. 3. This lot, eight hundred feet long, running from Fifth to Fourth avenues, had no frontage on Fiftieth street, but was cut off from that street by a strip ten inches wide on Fifth avenue, and five feet six inches wide on Fourth avenue. The city made an even exchange with the church of this freehold strip for a much smaller leasehold strip on the block above. This gave the church the whole block; now, by the extension of Madison avenue through it, two blocks; and then the city paid the church $24,000 for said extension of the avenue, and also gave it $8,928.84 to pay an assessment, thus making substantially a donation of these two blocks—worth now, without buildings, at least $1,500,000, and a gift in money of $32,928.84.

"The city also gave the church the block above this, from Fifth to Fourth avenues, now two blocks, by two leases for ninety-nine years, at $1 a year rent. These two blocks, without buildings, are worth now at least another $1,500,000.

"The city, for $1 a year, gave to the archbishop for the 'Sisters of Mercy,' half a block of land on Madison avenue, between Eighty-first and Eighty-second streets. This, without buildings, is worth now at least $200,000. The city, for $1 a year, gave the 'Sisters of Charity' a whole block of land on Lexington avenue, between Sixty-eighth and Sixty-ninth streets. This, without buildings, is worth at least $300,000. Total, five and a half blocks of land in the best part of the city, worth $3,500,000."

WHAT A RELIGIOUS GRAB.

The next thing to securing real property with this church is the establishment of what she calls charitable institutions. Under the name of hospitals, reformatories, ragged schools, and such like, a hand is laid on the public purse, which seldom fails to clutch a full grasp of temporal endowment. For "sweet charity's sake" we are all willing to do a great deal. And for "sweet charity's sake" what will not the Romish church do? Inside seven years the city of New York has given fifteen million dollars to the Romanists, besides four hundred thousand dollars for their schools in the South; while no other denomination has received more than one third of that sum, —and yet they claim to be victims of intolerance.

Last year our own State, we learn from Mr. Dooley's paper, paid about $235,000 to private asylums. To the Hebrews 2¾ per cent, to Protestant 11½ per cent, to Secular or non-Sectarian institutions 17⅘ per cent, and to Roman Catholic schools and asylums 68 per cent of the whole. "One of these Catholic institutions," he tells us, "received nearly $37,000." And then adds, "if this is not a substantial solidarity of Church and State, what is?" Upon what hypothesis has it become the business of the State of California to make good Catholics or good Protestants; good Jews or good anything but good citizens, out of the fortunate or the unfortunate children of the people? What signifies our form and theory of government, and our constitutional safeguards, in the hands of servile professional politicians, in view of such facts?

NATIONS IMPOVERISHED BY A CHURCH.

The appropriation of the public moneys to all sectarian colleges and schools, hospitals and asylums, should at once and forever stop. This whole system of granting money—public money—to private institutions through the politicians in power in our State and municipal government, should be cut up, root and branch. The public moneys, arising from whatever source, whether from excise or direct taxation, belong to the public, for the general purposes of good government.

> "Thieves for their robbery have authority,
> When judges, steal themselves."

Fifty years ago the Church of Rome in Mexico owned, through charitable grants, three-fifths of the wealth of the city. The income of the Bishop was greater than that of the Queen of England. One-tenth of the product of the country went to the clergy. In 1850 the value of church property was estimated at $300,000,000, one-third the value of the nation. The Grand Cathedral of Pueblo covers a space of 426 by 500 feet. The altar is of wrought and polished silver, valued at more than $3,000,000. Another church has a chandelier, a mass of gold, and silver, so enormous that the cost of cleaning it alone was $4,000. The annual income of the church of the city of Mexico was $20,000,000, while that of the republic was only $18,000,000. This immense wealth, it must be remembered, was wrung from the slender purses of the poor people, who knelt in pitiful faith before the cross, and bowed to a power that brought them into misery, degradation and ruin. Their blind devotion and unwavering fidelity is an open rebuke to the indifference of enlightened Christian men. M. Biart states that "the priests are forcing the poor to live in concubinage by exacting from them for the marriage ceremony a sum which the Mexican laborer could not earn in five years." Of the Mexican people he says: "Their worship is materialistic beyond any doubt; they do not know what it is to adore God in spirit. The worship of the saints and madonnas absorbs the devotion of the people so much that they have little time left to think of God."

THE EVIL RESULTS OF ROMAN CATHOLIC TRAINING.

A recent traveler in Equador reports as follows: "One-fourth of the property in Equador belongs to the bishop. For every one hundred and fifty people is a church. Of the population ten per cent are priests, monks and nuns; and two hundred and seventy-two days of the three hundred and sixty-five of the year are observed as fast and feast days. Priests control the government in all its branches, dictate the laws, and see to their enforcement. Not five per cent of the people can read or write, and three-fourths of the children are born illegitimate. In hardly any place in the world is property so insecure. Beggars and bandits abound. A railroad or stage-

DEWEY ENG CO.

Lo, the poor Indian! What Bishop Ireland Wanted! The Dollars!

coach does not exist; hardly a road or benevolent institution. The ecclesiastical order has gobbled the State. It elects the president and legislature. In a word, the Pope rules in Equador, as he does not in Rome; and manages there, as everywhere, to keep the people in ignorance and poverty."

"Foul superstition! howsoe'er disguised,
Idol, saint, virgin, prophet, crescent, cross,
For whatsoever symbol thou art prized,
Thou sacredotal gain, but general loss!
Who from true worship's gold can separate thy dross?"

On the 20th of October, 1889, the Pope gave audience to a party of French pilgrims, and delivered an address to them. You will always find where there is trouble brewing in a country among the Romanists, the hierarchy resorts to pilgrimages. This is merely a blind to lead astray. It has no religious significance whatever. In his address to the pilgrims, the Pope urged the necessity of religion for the masses, and said that papacy was a protector of the working people. He also reiterated his protest against the attitude of the Italian government toward the papacy. He advised the formation of an association which should be devoted to the welfare of the workingmen, by procuring increased facilities for labor, inculcating principles of economy, and defending their rights and legitimate claims. He expressed the hope that the government everywhere would treat the working classes with kindness, and endeavor to restrain tendencies toward luxury and undue desire for wealth. There is much of the wisdom of the fox in this speech, and, I might say, the wisdom of the serpent. The poor have no right to any luxuries, according to the history of this papal church. Luxuries belong to the hierarchy; misery and poverty belong to the poor. And as to an undue desire for wealth, the masses have no right to wealth. By them the church is to be great in wealth. Hence he urged the necessity of having the people careful with their money, and not to live luxuriously.

A FEW FACTS ABOUT HOME PLUNDER IN SAN FRANCISCO.

One of the ablest writers we have says: "In this city there is no Roman Catholic church charity, and while there is no charity for the sick and suffering in our midst, these mendicant

appeals in aid of foreign churches, schools, priories and other papal institutions are being constantly made. It may be asked why the poverty of any religious class concerns us? Our answer is, because the class becomes dependent upon Protestant charities, and pensioners upon the public treasury. We have the right to protest against imposition upon any class, lest it shall become chargeable upon the fund raised by taxation for government purposes. The remarkable fact that there are no purely charitable institutions connected with the papal church in San Francisco, justifies us in again stating that the numerous orphan and half-orphan Roman Catholic asylums scattered throughout the State—the foundling asylum of St. Joseph, the Magdalen Asylum of San Francisco, the reformatory for boys, homes for support of aged persons in indigent circumstances, and all institutions of like character in California, which are under the exclusive management of the Roman church, draw nearly their entire support from the State treasury, and most of them are so well endowed from this source that they are *profitable money-making societies.* The amount thus annually expended from the State treasury averages to Protestant, Jewish, non-sectarian, and Roman charities about three hundred thousand dollars per annum, of which the Roman Catholics receive largely more than half the entire amount. These charities ought to be subject to the inspection of a charity commission, lest what we suspect may be true, viz: that they are neither wisely, kindly nor honestly conducted."

EXTORTING MONEY BY UNLAWFUL MEANS.

There is a law in this State, most shamefully violated, which makes it a crime to engage in lotteries, and makes the sale of lottery tickets a penal offence. * * * *

"A clerk of Murphy, Grant & Co. received a consignment of these tickets, with prizes of watches, jewelry, pictures, books, and church ornaments, which he disposed of to his fellow-clerks, no one drawing a prize but himself, and that a silver watch, conveying the impression that the distribution was not an honest one. A recent Catholic church fair, for the erection of the cathedral on Van Ness avenue, realized over sixty thousand dollars, a large part of which was received from the sale of lot-

tery tickets. * * * Another fair is to be held in aid of the Dominican monkery on Steiner street, that unpleasant, brick, prison-like edifice where cloistered monks congregate for the benefit of their own souls and for teaching. Vast sums of money are collected in this city and State, ostensibly for charitable purposes, but which go for disbursement into the hands of the Roman Catholic clergy, and of which we have never seen a public accounting. It might be an interesting exhibit if the assessor's books, for the last thirty years, could be exploited, and the assessed value of the property belonging to the archbishop, a corporation sole, could be fully analyzed. It would be a not uninteresting fact to know why the opening of Dupont street did not extend far enough to lay its illegal and unconscionable assessment upon church property, and the facts regarding the opening of Montgomery avenue would disclose a curious condition of affairs which gave the St. Francis church an opportunity to receive damages for opening up an approach to it of a broad street through private property." This is but a sample of the work of spoilation that is going on in our city.

EXTORTING MONEY FROM THE SICK AND DYING.

I need not call your attention to what is of almost daily occurrence in our law courts, viz,—cases of litigation, because the church has brought undue influence to bear upon the sick and dying to extort money and property. Hardly a week passes in which there is not a lawsuit in some one of our courts, because of the manipulations of Romish priests at the bedside of dying men and women. Not long ago a case appeared on the calendar of one of our New York courts, in which a wealthy gentleman had left a large, an enormously large, sum of money to pay for masses for his soul's welfare. The friends of the deceased showed conclusively that undue influence of priests was brought to bear upon the man during his sickness. But the judge—in order to be on the popular side—gave his decision in favor of the church, and against reason, intelligence, common sense, and righteousness. He claimed that provision for masses for the benefit of the testator's soul is akin to a provision for his funeral or monument, while decent burial is given

by the law out of even an insolvent's estate. He thought the monument, or the funeral expenses, were no more legitimate than the masses, and that pay done for work here or over there was of the same general character. The New York *Times*, in writing on this case, said: "In point of fact, the process is not one involving expense for which money is actually used, as in the case of funerals and monuments. The money really goes into the general fund of the Catholic church, to be used for its own purposes, quite apart from the repose of the particular souls concerned. The belief of the giver or testator, and his anxiety for his welfare hereafter, may be used by the priest for the mere purpose of getting possession of money for the church. The peculiar kind of coercion involved, and it may be very powerful, may be used to any extent, if the obtaining of money in this way is upheld as valid by law. The rightful expectations of heirs may be disregarded, and families left unprovided for, in order that the church may absorb estates for its own use from those who believe that thereby they are winning a benefit of more value than earthly possessions. The question ought to be presented in all its bearings, and an authoritative adjudication obtained upon the essential point, when a man can give property in trust for the supposed benefit of his departed soul, in order that some other person or organization may secure the actual use and benefit of it." The New York *Times* never gave utterance to a profounder truth, and one that should be proclaimed on the housetop.

HOW TO ROMANIZE THE CHILDREN.

There is reason, therefore, why the Romish church claims the exclusive right to educate the children. It is a matter of more importance than the catechism; it is a matter of political and priestly slavery, and of dollars and cents! Bishop McQuade said, in a lecture at Horticultural Hall, Boston, on February 13, 1876: "The State has no right to educate, and when the State undertakes the work of education, it is usurping the power of the church." And Dr. Brownson, in his review, says: "The attention of the Catholic world has been directed to this subject by those whom God hath sent to rule over us; and a struggle, which will end in a victory for the

church, has begun between Catholicity and the State, to see who shall have the child." Well, it has begun. In the name of God we are going to carry it forward, and find out who shall have the child. (Great applause.) We are going to find out whether the State has a right to protect herself, and whether she will allow to grow up in her presence a viper, that will turn round and sting her to death; whether she can afford to allow to grow up in her midst citizens of another country—Roman citizens. The doctrine of Romanism is that the State has no rights, unless such as are granted to her by the Holy Father. I am glad we do not quite believe that yet.

MAKING MONEY BY ROMANIZING INDIANS.

Another money-making scheme: Lo, the poor Indian! The council held in Baltimore some years ago organized a notable commission of bishops, with Cardinal Gibbons at its head. Just a little before this the wife of General Sherman and her brother, Charles Ewing (both Romanists) instituted a bureau to look after the interests of the poor Indian. Through Jesuitical manipulations Ewing was appointed Indian commissioner. The bureau employs religious communities, Christian Brothers and Sisters, to do the work; their time belongs to the church, and all they get for their work is their clothing and their food. They have at present in operation about forty boarding schools for Roman Catholic Indians in Arizona, California, New Mexico, Indian Territory, Indiana, Wisconsin, Minnesota, Dakota and Montana, at the expense of the Government of the United States. The Roman Catholic Church has received from $90 to $150 per head per annum, to maintain Indian children in Catholic boarding-schools. In 1884 they received from the Government $65,220; in 1885, $113,614; in 1886, $148,744; in 1887, $214,769; in 1883, $244,677; in 1889, $344,545, and for the year 1890 the contractor expects to get $431,930. Think of it! In seven years $1,563,490 of public money is delivered over to the Roman Catholic church, to make Roman Catholics out of our American Indians!

Since the above was delivered in my lecture, General F. A. Morgan has been nominated and appointed Commissioner of Indian Affairs, and Rev. Daniel Dorchester as Superintendent

of Indian Schools,—both first class men, and in every way well fitted to fill the places to which they are appointed. As was to be expected, bitter opposition was stirred up against them by the Roman Catholics. The enemy of our public schools feared General Morgan and Dr. Dorchester more than any other two men whose names could have been mentioned for the positions, and for this reason: Gen. Morgan has always been an uncompromising friend and advocate of our common school system, and Dr. Dorchester has given his views to the world in an admirable book on the subject. No wonder, then, that the Roman Catholic newspapers should utter their strongest protests, and fling out their foulest anathemas against them. Bishops Ireland and Riordan of our own city appealed to the President, but in vain; for on February 12th the Senate of the United States confirmed the nomination of General Morgan as Commissioner of Indian affairs. The case was discussed in the Senate for nearly five hours. Senators Spooner, Mandersen, Everts, Aldrich, Daws, Dolph and Regan spoke in support of General Morgan and Dr. Dorchester, and exposed the position the Roman Catholic bears toward our Public School System as it has not been exposed in many years, if ever before in this land.

Nothing of late has so aroused the American people to the dangers which threaten our nation by a *foreign priesthood* as the opposition which was shown to the appointment of Morgan and Dorchester. The Roman Catholic hierarchy threw off the mask of Americanism, and appeared for a time in their true colors. The task will not be an easy one for Bishop Ireland, who uttered so many bitter and foolish things against General Morgan to recover his wonted composure and gravity of manner.

> "Where wilt thou find a cavern dark enough
> To mask thy monstrous visage? Seek none, Conspiracy:
> Hide it in smiles and affability;
> For if thou put thy native semblance on,
> Not Erebus itself were dim enough
> To hide thee from prevention."

We rejoice exceedingly to learn that General Morgan intends to make the system of education among the Indians conform, as far as practicable, to the system now universally adopted in

all the states,—that is, the American public school system. Furthermore, he says in his report to the Secretary of the Interior: "One of the prime elements in their education should be a knowledge of the constitution and the government under which they live. The meaning of elections, the significance of the ballot, the rule of the majority, and trial by jury." He declares that his "system of government of Indian schools is the result of much thought, labor and care, and the chief opposition the plan has encountered has come from Catholics,"—as might be expected.

We feel easier since their confirmation. Now the helpless and greatly wronged red man will be well looked after, and there will be no religious (?) money making by the contract school business. (Applause.)

CHAPTER XXII.

THE LAW OF CALIFORNIA AGAINST ROMAN CATHOLIC LOTTERY SCHEMES.

"All sanctimonious ceremonies may
With full and holy right be ministered,
No sweet aspersion shall the heavens let fall
To make this contract grow; but barren hate,
Sour-eyed disdain and discord, shall bestrew
The union of your bed with weeds so loathly
That you shall hate it both; therefore take heed."

—*Tempest, Act IV.*

"No compromise with Rome and no peace with the Papacy."

—*Bishop Fowler.*

"By their oaths to the pontiff, Romanists make themselves the mere emissaries of a power which is *the sworn enemy of every free thought*, and above all of every *constitutional government*, to which Cavours and Washington alike are damnable; which intrigues to overthrow the French Republic, and refuses the last sacraments to those who pray for King Humbert and Victor Emanuel."—*Bishop Cox.*

The State has rights and must maintain them. And we hold that one of the most sacred rights of the State is to preserve and perpetuate her own life; and she can only do this by the proper education of the coming citizen. Now what claim has the papal hierarchy to have such training of our future citizens in its hands? What is there in its past history to give us confidence? Is there anything in its precepts, principles and practice which is a pledge that it will not abuse its trust? Is the State prepared to abdicate its functions in the matter of educating her future citizens, and entrust the training of her youth to those whom Napoleon banished from all the schools of France, because he found that nothing was taught there except the creed and the elements of the papal faith; to those whom Bismarck banished from the schools of Germany; to those who have been removed from all the educational institutions of Italy? If the State is not prepared to entrust her youth to the training of the Jesuits, then let the people arise and say so in the pulpit and on the platform, in

the pew, tne office, the mart, the field; and let them say so strongly and emphatically by the American ballot. (Applause.)

"Strike — for your altars and your fires;
Strike — for the green graves of your sires;
God and your native land."

IMMORAL TEACHINGS IN SCHOOL AND GOVERNMENT.

The declaration of infallibility has changed the relations of the Pope to all civil governments. It now plainly assures them that wherever it gains the power, it will suppress freedom of conscience and of the press; all free government and national independence will be at an end. Heretics will be punished, and perfect submission to the Papal See insisted upon. And remember, my hearers, these doctrines are taught in every Roman Catholic parochial school in our land. Roman Catholics are instructed and urged to covertly and openly assail our free institutions.

In a former lecture I charged the Roman Catholic church as being an instructor in immorality. And in support of this charge I exhibited some of the lottery tickets that the priests and Sisters of Charity are flooding our land with. The Roman Catholic priests are not slow in telling us Protestants that our public schools are the chief cause of the crime that exists in our land today. They call our schools "godless sinks of iniquity," and they say they "ought to go back to hell where they came from." A Roman Catholic Fair is now being held in our city, and many of the children of the schools are acting as agents for the sale of lottery tickets. During the week, while in a store, the proprietor, who is a Roman Catholic said to me: "I am disgusted." "What disgusts you?" He said: "I am pestered to death with these children, coming with their lottery tickets, wanting me to take a chance in a watch, or a piano, or something of that kind." Have any of you ever known of Protestant children going out from the public schools trying to sell lottery tickets?

THE STATE OF CALIFORNIA MAKES THE LOTTERY BUSINESS A CRIME.

I repeat, the Roman Catholic church is an immoral instructor. According to the Penal Code of this State, "A lottery is

any scheme for the disposal or distribution of property by chance among persons who have paid, or promised to pay, any valuable consideration for the chance of obtaining such property or a portion of it, or for any share or any interest in such property upon any agreement, understanding or expectation that it is to be distributed or disposed of by lot or chance, whether called a lottery, raffle or gift enterprise, or by whatever name the same may be known."

Punishment for drawing lottery: "Every person who contrives, prepares or sets up, proposes or draws any lottery is guilty of a misdemeanor." According to this, every Roman Catholic church in this city is guilty of a misdemeanor where lottery tickets are disposed of. The priest at the head of a church is guilty of a misdemeanor, and the person who goes forth as his agent to sell lottery tickets is guilty of a misdemeanor.

Punishment for selling lottery tickets: "Every person who sells, gives, or in any manner whatever furnishes or transfers to or for any other person any ticket, share, chance or interest, or any paper, certificate or instrument purporting or understood to be or to represent any ticket, chance, share or interest in or depending upon the event of any lottery, is guilty of a misdemeanor."

Punishment for advertising lottery offices: "Every person who opens, sets up or keeps, by himself or by any other person, any office or other place, for the sale or for registering the number of any ticket in any lottery, or who by printing, writing or otherwise advertises or publishes the setting up, opening or using of any such office, is guilty of a misdemeanor." And yet the Roman Catholic church, that is carrying on an extensive lottery business all the time, goes unmolested.

A misdemeanor is interpreted by the law to mean—an offense less than felony, the penalty of which is not over six months in the county jail, or a fine of not over $500, or both. I wish the State could collect some of its money. Why should the State take hold of the citizen who does not call himself a member of the church, and imprison him for selling lottery tickets, and allow the Roman Catholic church to sell their lottery tickets through innocent children, and to such an extent

that even a member of that faith said to me during the week: "I am pestered to death with these lottery tickets"? The State ought to take notice of it, and ought to arrest every child sent out by priest or nun, cardinal or bishop, for breaking the law. (Applause.)

PROTESTANT CHURCHES NOT BUILT OR SUPPORTED BY LOTTERY.

We are to "avoid the very *appearance* of evil." There are men in this presence who would rather die than take a cent for which they did not give an equivalent. That is the kind of honesty the world wants today, and the church must be equal to the world, or go under.

The Boston *Globe* says: "Cardinal Gibbons has called attention to the fact that in ninety-nine years the Catholic population of the United States has increased from 40,000 to 9,000,000. The church in this country has now 8,000 clergymen, 10,000 churches and chapels, 650 colleges for higher education (?) of the youth of both sexes, and several asylums and hospitals. Truly this is a marvelous growth, and his Eminence has reason to point to it with pride." A correspondent of the *Converted Priest* very naively referring to this says: "Why does not Gibbons continue his statistics, and state the number of prisons and poor-houses that have been erected during these ninety-nine years by the tax-paying Protestants, to hold the large ratio of criminals and paupers, whose wickedness and poverty is directly or indirectly attributable to the influence of the Jesuit priesthood, which encourages disobedience to State laws and doing away with public instruction, in order that its adherents may remain ignorant of all knowledge but obedience to the man Pecci, (whose name should be Peccavi,) at Rome, —he who pulls the wires by which the puppets in this country are worked?"

NO RESPECT FOR THE STATE MARRIAGE LAWS.

The amount of respect the Romish hierarchy has for our Government and its most sacred institutions is shown by the way they have handled the case of Priest Butler, of Jersey City, who, four years ago, ran away with a Catholic girl, a

Miss Brady, and married her. If he had ran away with the girl and had forgotten to marry her, we would have considered it going from bad to worse, but the marriage ceremony was duly performed by a civil magistrate. After living with his wife four years he abandoned her and his child, and returned to the church, saying: "I am sorry—take me back." The church has taken him back and put him into a retreat for a little while. A reporter called on Bishop Wigger, and wished to know if the church could employ a priest with a wife and child; or if Butler was going to sue for a divorce, and, if so, on what grounds, as he was the guilty party, having forsaken his wife, and she had violated none of her marital obligations? The Bishop replied: "The church never recognized the marriage. Father Butler had made a solemn vow of chastity, and his marriage was not valid. There was no marriage to be annulled." Think of this for a moment! The law of the State is of no account whatever, when it interferes with the law of the church. Even the sacred and holy service of marriage is null and void unless performed according to the direction of the Pope of Rome. Accordingly, all who have been married by the magistrate or Protestant minister are living in a state of sin and rebellion, and all the children begotten by these parents are illegitimate! (Sensation.)

This is the enemy that we have to meet; and this is the enemy that says our American public schools must go! Another instance of this cruel and intolerant spirit comes to us from Point Pleasant, W. Va. Miss Minnie Offenheimer, the beautiful daughter of a wealthy Catholic citizen of Mason City, fell in love with Mr. Edward Shoemaker, a young Protestant business man. They became engaged. Miss Offenheimer's parents objected to Shoemaker's religion, but the young woman refused to give him up, and her parents locked her in her room, where she was half starved, and cruelly beaten every day for weeks. Neighbors heard her cries, and finally interfered, only to find that the girl's sufferings had driven her in sane. Doubtless these parents will console themselves, in that that they were obeying the will of the holy fathers of the church. They believed it was more godly to kill their daugh ter than to allow her to wed a Protestant. They call us intol-

erant. Can we call that toleration? I call it fiendish—devilish. (Applause.)

> "The children born of her are sword and fire,
> Red ruin, and the breaking-up of laws,
> The craft of kindred, and the godless hosts.
> * * * * * * * *
> Better the king's waste hearth and aching heart
> Than thou re-seated in thy place of light,
> The mockery of my people and their *bane*."

The story is told of a Roman Catholic coming home drunk one night, and because of some bad language which he used in referring to King William, he was thrown into a ditch and soundly beaten. Being asked why he did not thrash the offender, he replied that he forgave him. "What," said the questioner, "you forgave that Orangeman, after he threw you into the ditch, and beat you?" "Yes," he said, "I forgave him because he was too big for me." And so, my hearers, that is the only ground on which we, as Americans, may expect the good will of Rome; but the moment she grows big enough, then we go into the ditch to be unmercifully thrashed.

PAROCHIAL SCHOOLS DEMORALIZING.

The destruction bump of Rome is just in proportion to her ability to successfully carry out her policy. Speaking of schools under the control of the church and priestly power, Mr. Wm. S. Purcell, who is an ardent admirer of Parnell, says: "A great source of Ireland's trouble is the miserable condition of the school system." He calls it "the worst that was ever devised for broadly educating young people," and says: "A broad education is what is more needed in Ireland at this time than a separate national government. The time was when the clergy were violently opposed to the public school system, and the reign of the hedge school-master was of long duration. Agitation and liberal advancement finally turned the schools into the hands of the church. Now, in nearly every parish in the south and west of Ireland, the local schools have priests as managers. They have the appointing power, and they have not used it, as a rule, with ordinary judgment. Instead of going abroad, if necessary, for well-read young men and women, they select their teachers from the lower classes, half-grown

Free Whiskey, but no Compulsory Education.

girls who have read through a school reader, can write with labor, spell indifferently, and conjugate a regular verb. They are totally unread outside the narrowest acquaintance with the narrow text books used in the schools. They teach lazily, and, of course, imperfectly; and the boy who passes through their care is scarcely a bit better off than the graduate of the old hedge seminaries. It is true that there is a training-school in Dublin; but obedient to the mandates of the late Cardinal Cullen, the school is practically unattended by Catholic girls. The result of this is that the youth of Ireland are no further ahead on the path to education than their fathers were fifty years ago, while the increase in the English schools is steady and marked." He further remarks: "If the Irish schools were better managed, it would not be ten years before the turbulence which now dead-weights Parnell's movements would cease; for at present it is, in almost every case, the lack of mental training of the peasantry." These are words from a man who is a Home Ruler; he does not believe as you and I believe, but he gives the facts just as they are. The fruits of the instructions Roman Catholic children receive by precept and example are clearly seen in the demoralized lives of the pupils.

BAD RESULTS FROM PAROCHIAL SCHOOL TRAINING.

The Toronto *Mail*, (November 15, 1886,) speaking of the Canadian tax money and where it goes into the coffers of the church for the employment of nuns, whose teachings seldom go beyond the catechism, says: "The result is as might be expected of the common people—not one in twelve can read the simplest sentence. And the people are ignorant and inert in enterprise, in progress, living in poverty, strikes and superstition, alien in thought, in language, in sympathy from the rest." Father Nugent, the Roman Catholic chaplain of the Liverpool prison, said in an address (November 11, 1885) reported in the *Catholic World:* "Nine out of ten of the girls to be seen at night along the London Road or Lime Street are Catholics; there was no use in hiding it. The Sisters of Notre Dame had fifteen thousand girls under their charge. What became of them after they left school? They went into places

where they got work, and instead of going home at night they went out with their companions." In the *Tablet* of November, 1888, is a very significant admission. The writer says: "I was astonished to find, when engaged in another matter, that the percentage of juvenile criminals of Catholic parentage was out of all proportion in England to the relative Catholic population; upon looking into the matter I found that the Catholics contributed more criminals than any other religious denomination." And then adds: "Do you find any group of young men, all of the loafer and criminal class, to be seen daily at the public-house ends of our streets, contributed by the Baptist or Primitive Methodists? You will find on inquiry that the majority of these, perhaps with scarcely an exception, for they are select, though gregarious, have been brought up at Catholic schools." This is a very humiliating confession for Romanists to make, but the fact is self-evident in other lands as well as in England. Even the late Father Hecker admits in his work on "The Church and the Life," that the result produced by the Romish Church by the obedience inculcated was "at the expense necessarily of those virtues which go to make up the strength of Christian manhood." Their complete servile submission to their masters, the priests, is given at the loss of this other strength that our children develop under moral training. As to the truth of this admission, the history of rowdyism in any city of our land will add convincing confirmation. Call the list of the men who stand on street corners and fill our gin-mills and gambling-dens, and you will find nine-tenths of them were brought up to regard a prayer or a lottery ticket with the same feeling—both being considered good and profitable to the church!

ROMISH RULERS UNDER POPISH CONTROL.

The Pope claims the right to interfere and meddle with, and supervise and control all government, rule, authority and power on earth. If he can do this through noblemen, priests, emperors, princes or officials, or through their wives or intimates, he does so. If he can do it through votes and caucuses, through dram-shops and rumsellers, through bullies, brutes and blackguards it is all the same. Behind the rumseller, the bully,

the blackguard and venal politician, stands the priest, the bishop, the Jesuit, the cardinal and the Pope.

> "Treason and murder ever keep together,
> As two yoke-devils sworn to either's purpose,
> Working so grossly in a natural cause,
> That admiration did not whoop at them."

The Pope is the responsible party, he is the head—his word is the word of Almighty God to his followers. Hence, when enumerating the evil influences which rule the politicians of today, we must look, not alone to the rowdies and the rumsellers of our city wards; we must look to those priests who drive their flocks to the polls; we must look to the Jesuits who plan the campaigns; we must look to the Roman Catholic editors who, by perpetual manipulation, advance the interests of Romanism: and behind all these, we must look to the Roman Catholic hierarchy, whose avowed purpose is the subjection and enslavement of the people.

Under the demoralizing influence of the papacy the people have come to a more real veneration for some ancient relic (like a bone from a saint's body, or a button from his coat) than they have for that God whose name they habitually take in vain, and whose Word is made subordinate to the doctrines of men. Every Roman Catholic church of any pretensions, you are aware, has its relics. If they can't get a saint's body, they get the toe-nail of Sister Ann. If they can't get a piece of the true cross, they'll get a feather from the tail of the cock which aroused St. Peter's slumbering conscience. And marvelous are the cures that are wrought and the blessings secured through the bestowment of a proper amount of money upon the priest who has the sacred trinkets on hand. The story is told of an old Spaniard, upon his death bed, who sent for the priest, and the priest told him he would have to forgive his enemies before he died. He said: "I have no enemies." "What!" said the priest, "not one?" "No," said the dying man, "I killed the last one three weeks ago." That is the conscience that results from a Romish education.

JOAQUIN MILLER AS AN EYE WITNESS.

None of you will charge Joaquin Miller with political or religious bigotry. He has made himself famous by his pen. Not

long ago he visited Mexico. His visit to the great cathedral is given in his own forcible style : " Hat in hand, let us enter the lofty doors of gold and silver, and silver and gold! Get a book and read of this cathedral. After that you can better understand the splendor and squalor that come clashing together inside these doors in awful contrast. Look forward at the far, deep nave, fifty feet high and forty feet wide! You see nothing but gold and gold and gold! The image of God and his angels! Old, bald-headed St. Peter patiently holding the keys, and ready to unlock heaven to the kneeling world. And now, kneel down on the dirty floor before you, a thousand poor creatures crawling about—some blind, some lame, some dying of loathsome diseases, and all very miserable—all naked and hungry and helpless, yet a sea of glittering gold before them. The music is sublime. Mass is being said for some dead Mexican robber of princely fortune, and so the singers, the priests, the little boys, and the big boys too, are all doing their best. A good many of the cripples that crawl about over the dirty floor have lottery tickets to sell. Many an old woman with a baby on her back offers you a lottery ticket by way of breaking the ice, and getting well enough acquainted to ask you for a cent. Every day, every hour, in church and out of church, you are importuned by the poor to buy lottery tickets. A priest called on me the day I came to this curious town, imploring me to buy some lottery tickets of him for the benefit of his church and for his poor. These lotteries are conducted by the Government, as in Italy. The Government gets a large per cent, those who sell the tickets a liberal commission. It is simply awful. Everybody expects to draw a grand prize tomorrow, and so why go to work today? Deeper and deeper the organ sounds, and louder and louder the prayers for the dead. The people—the poor, naked, lazy and dirty people—all on their knees, join in the prayer for the departed soul. They fall on their faces; they spread their naked, dirty arms wide out on the naked, dirty floor, and lie there praying and mourning, in the dust, on their faces. Here comes a priest to pray. Perhaps the good priest is a sort of a schoolmaster also. He has a book or two in his right hand, also a very large sheet of lottery tickets. He kneels on books and lottery tickets, his head sideways, his eyes closed. His fat and greasy hands are full

of greasy beads, and he goes through his prayers." And this is Romanism where it is uninfluenced by Protestantism. This is the thing they are trying to foist upon the United States. For our liberties, and our free schools, they propose to give us beads, lottery tickets, and papal authority, which means all authority in Church and State. For the light and intelligence of our American schools and Protestant churches, relics, image worship, miracles, mysteries, beads, scapulars, holy oil, holy candles, holy water and holy saints. From all such may the good Lord deliver us as a people. (Applause.)

CHAPTER XXIII.

THE INFLUENCE OF FREE SCHOOLS AND FREE THOUGHT. THE NEW BRAZILIAN REPUBLIC. THE PAROCHIAL SCHOOLS MUST GO!

"No action whether foul or fair,
Is ever done, but it leaves somewhere
A record written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."—LONGFELLOW—*Christus.*

"This nation, under God, shall have a new birth of freedom, and the government of the people, by the people, for the people, shall not perish from the earth."—LINCOLN—*Speech at Gettysburg.*

"Our country — whether bounded by the St. John's and the Sabin, or however otherwise bounded or described, and be the measurement more or less, still our country, to be cherished in our hearts, to be defended by all our hands."—*Robert C. Winthrop.*

"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, even him whose coming is after the working of Satan, with all power, and signs, and lying wonders." *II Thess. 2, 8, 9.*

The world is growing better. Its darkness is passing away. In proof of this I have only to point to a few of the many changes that have taken place. From the very dawn of creation to the present time, the great struggle of the human race has been with darkness—intellectual, moral and spiritual darkness. The first man was not born into the world with a silver spoon in his mouth. His first weapon of warfare was a club —a branch of a tree with the small twigs broken off. His first hammer was a stone picked up from his path. His first house was the shade of a clump of trees, a hole in the rocks or a cave in the ground. His first clothing was made of leaves; after that, the skins of animals that he had pelted to death with his club and dismantled with sharpened stones. As we watch him all along his history, we see light dawning upon him. He is mastering his surroundings. He is showing himse

rior to the beasts of the field. He is developing the capacity to receive the divine afflatus or light. Darkness is being dispelled. He begins to recognize that he is more than a sheep or a goat. He can drive these by his will from place to place —he is above them in knowledge, and over them as master. He has constructed a bow and arrow, so that the birds that fly in the air are reached by his will. He has made a spear, so that the finny tribes of the water are taken by his skill. He is able, by persistence and perseverance, to hackle away at the trunk of a tree until it falls at his feet, and then another and another, until he has sufficient lumber to make a house for himself.

IGNORANCE AND SUPERSTITION ARE PASSING AWAY.

Oh, what rapid strides man has made in subduing material forces! We must not forget that all these material victories were preceded by intellectual triumphs, for thought always precedes action.

The moral and spiritual changes in man's condition are just as marked and wonderful as the material and the intellectual. Savagery is really dead. Slavery is dead. Polygamy is dead. War is dead; and the light of intelligence—which means God's presence—is dawning upon the world. Bigotry, intolerance, superstition, and priestcraft must also go. (Applause.) This man of sin, who, with lying wonders, hath deceived the children of men, is the last enemy of the human race that must perish. This destruction, according to our text, is to be wrought by the "Spirit of his mouth"; that is, the word of truth, and by "the brightness of his coming." God is coming near us, by the light of his presence enabling man to subdue the forces of nature; to harness fire and steam; to make them do his bidding. We have now chained the lightning, and captured the light and locomotion of the skies. Distance is virtually destroyed. If we could have sufficient electric power, a battery large enough, and the way clear, we in San Francisco could place the telephone to the ear, and hear Mr. Spurgeon preach in London. All that is needed is a little more electric power, so that the voice of one could be heard all round the world.

I greatly rejoice in the fact that I am able to see God in the mechanical skill of the age. The steam-engine will do much for the civilization and christianizing of Africa. I see God in the printing press. This is the angel which John saw, with outstretched wings flying over the world, proclaiming the truth. Before God's presence, or intelligence, whichever you may please to call it, all that degrades man must go. All that enslaves the body, mind, or spirit must die. Hence, whatever creed or organization fails to ally itself with all these forces, that have in them man's highest good in this life, must perish. Our God is marching on!

There is only one church in the world which cannot afford to march side by side with progress and civilization. Yet, even among its followers marked changes are taking place. Not long ago an Italian peasant refused to doff his hat when a priest passed him. He was asked the reason.

"Well," said the man, "I was listening to what the three corners of your hat were saying to me, and I forgot myself."

"What do you mean, sir?" asked the priest.

"Well, one corner of your hat was saying, 'I get your money but you don't get mine.' The other was saying, 'I know all of your secrets but you don't know mine'; and the other, 'I kissed your wife but you don't kiss mine.' That is the way I forgot to salute you, sir. Good morning."

These homely responses represent the changes that are taking place among the Roman peasantry. Thank God! this is the 19th century and not the 10th. This is the age of public opinion, of free thought, and not of popes! Protestantism cannot afford to stand still. Romanism can, because the hierarchy are lashed to the mast, and all the rest are slaves.

The click of the electric machine beats time before the light of American civilization. Superstition and error are passing away. Barbarism, though clad in churchly robes, can not long survive the light of our schools, our books, and our free press. (Applause.)

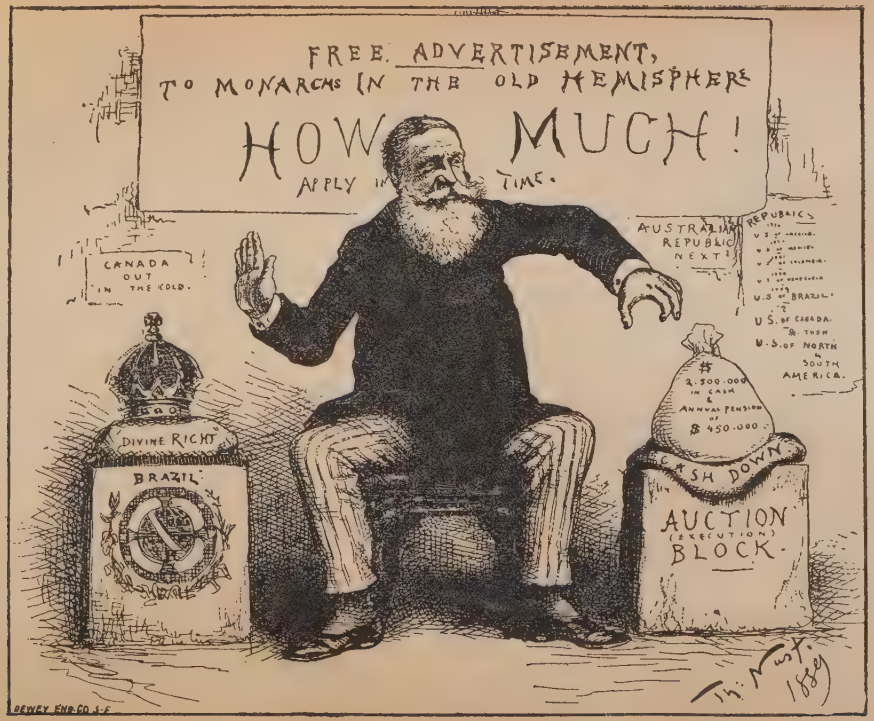
> "Here the free spirit of mankind at length
> Throws its last fetters off; and who shall place
> A limit to the giant's unchained strength,
> Or curb his swiftness in the forward race?"

OUR SCHOOLS MAKE ENLIGHTENED MANHOOD.

The American school system has been in operation in our land now over one hundred years; it has been tried and not found wanting. True, it is not all we would like to make it, but it is the best of its kind. It imparts light and intelligence to its scholars; it fosters liberty of thought and liberty of speech; it is the best and only institution we have for making American manhood. And it is because of what it has done for us in the past on this line, that the Papal hierarchy have conspired to overthrow it. Upon it they make their most dastardly and deadly assaults. They have sworn in secret and in public that they will destroy it, and with them it is war to the death and no compromise! If they cannot accomplish their hellish purpose in one way, they will try and do it in another way. They first assailed our schools on the ground that they were sectarian institutions. They said: You have the Bible read in the schools, and it is a Protestant Bible; you have prayers offered, and they are Protestant prayers. In order to please them and to make our schools as unobjectionable as possible to all, we cast out the Bible and we gave up our prayers. Now they attack our schools as "infidel," "godless in character, and absolutely without religion." And to offset these, our "godless schools," as they call them, they are building parochial schools in every quarter where they can control their children and are dragging them away from the schools where they are sure to be enlightened with liberal ideas. Dr. McGlynn well said, "If there were no public schools there would be no parochial schools." The chief and sole object of the parochial school is to enslave and debase. (Applause.) I will stand by that statement, for I have history for it. The growth of the parochial school in our midst is an omen of evil, and a serious menace to all republican institutions. The time is not far off when we, as a nation, shall be compelled, for our preservation, to close up all parochial schools. (Applause.)

THE NEW BRAZILIAN REPUBLIC.

Have you thought of the bloodless revolution in Brazil? That is the latest sensation of the papers. The spirit of liber-



Dom Pedro's Choice — Between Crown and Cash.

alism has been growing in that country for more than fifty years. Brazil is an immense country. Take down your maps at home and look at it. You will be astonished to think there is such a vast country lying so near us, of which we know so little. Many of you know they have had in Brazil what is called National Schools for some time, and they have said to Roman Catholic priests, though a Roman Catholic country : "Hands off, if you please." (Applause.) They have done more. Since they sent Dom Pedro away they have said : "No one shall be allowed to vote who cannot read and write." (Great applause.) We are coming to that in this country, our nation's life demands it, and enslaved millions call for it.

"Never yet was will
But found some way or means to work it out,
Nor e'er did Fortune frown on him who dared.
Shall we in presence of this grievous wrong,
In this supremest moment of all time,
Stand trembling, cowering, when with one bold stroke,
These groaning millions might be ever free?
And that one stroke so just, so greatly good,
So level with the happiness of man,
That all the angels will applaud the deed?"

We have been foolish ; we now see our folly, but it is not so easy a matter to get out of the dilemma. The people of Brazil have long since grown tired of kings and papal supremacy. Reason has finally triumphed, and poor old Dom Pedro was told to pack up his traveling-bag and leave ; and he did so. For many years the liberal party has been in power, and it was only out of love and respect for the old man that they allowed the empire to go on as long as it has.

The only place in South America that has not yielded, in a measure, to liberal ideas is Ecuador. This is a place wholly under the control of his majesty, the Pope. He names the man who shall be president, and the priests make the laws. As a natural result of living under complete papal control, everything is stagnant. In the whole country there is not a railroad or telegraph wire ; not a stage-coach, or a highway upon which a carriage or cart can be driven. That is the progress of Romanism ! The laws prohibit the importation of books, unless they first shall have received the sanction of the church, and the Jesuit priests act as inspectors at the Custom House to pre-

vent the dissemination of intelligence among the people. A gentleman who has recently visited the place says: "The population is about 200,000, but there has been no growth, no progress for three hundred years. There is no knowledge here of what the outside world is doing. No newspapers are published to chronicle events; no schools are permitted but those of the priests, who teach only the catechism and the lives of the saints; and the result is a moral and mental depravity that is not paralleled in Egypt or India.

"Drunkenness, indolence and licentiousness are lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a republic in name, but its constitution declares that the nation 'exists wholly and alone devoted to the service of the Holy Church.' The army is divided into four commands, called respectively 'The Division of the Blessed Virgin,' 'The Division of the Holy Ghost,' 'The Divison of the Son of God,' 'The Division of the Blood and Body of Christ.' 'The Sacred Heart of Jesus' is the national emblem, and the body-guard of the president is called 'The Holy Lancers of Saint Mary.' (Great sensation.) There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the church, and he who will not partake of the sacrament is stoned." This is toleration for you! This is Romanism as it was, and is, and ever will be, where it is not made respectable by Protestantism. (Applause.)

ROMANISM TENDS TO EVIL CONTINUALLY.

I pronounce it an unmitigated curse, a degradation to body, soul and spirit. I brand Romanism as an immoral instructor, and wholly unfit to have in charge any of the children of this land. She sanctions deceit, if, by it, the end can be better accomplished. She endorses as proper methods, for the accomplishment of her holy purposes, lying, fraud and perjury. She justifies stealing and robbery, and even mur-

der. In the common law of the Romish church is the following: "An oath contrary to the utility of the church is not to be observed." "These are called perjuries rather than oaths which are attempted against ecclesiastical utility." "You are not bound by an oath of this kind, but, on the contrary, you are freely bid God-speed against it, for the rights and honors of that very church, and even in legislatively defending your own peculiar privileges." "The fealty which subjects have sworn to a Christian king who opposes God and his saints, they (Roman Catholics) are not bound by any authority to perform." These are not statements that do not mean anything; these are their legal documents.

Is it not high time to examine the element that is rapidly increasing in our midst? What is it? What is its history in other lands, from which it came? And do its movements with us indicate any cause for alarm? are questions worthy of serious consideration. What do all these utterances from the Pope to the humblest priest mean? Do you not see in them a conspiracy for the destruction of the corner-stone of our republic? The avowed purpose of Rome is the subjugation of our country to the papal authority. Promises and even oaths made to heretics are not binding. This is the law, as expressed by the Church of Rome. What then, I ask, do our naturalization laws amount to with a Roman Catholic? Actually nothing. They are ropes of sand. Some of you, at least, are aware that "the alien seeking to be naturalized, must make oath two years beforehand of his *bona fide* intention of becoming a citizen of the United States, and to renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty; in particular, that to which he has been subject. When he applies for naturalization after the two years thus provided for, he must prove that he has resided in the United States five years, at least; and during that time he has behaved as a man of good moral character, attached to the principles of the constitution, and well disposed to the good order and happiness of the land. If he has borne any hereditary title, or been in any of the orders of the nobility, in the kingdom or state from which he came, he shall, in addition to the above requests, make an express renunciation of his title

to such order of nobility. Finally, he shall, at the time of his application, make oath that he will support the constitution of the United States; and that he absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign prince, potentate, state, or government; particularly the state or sovereignty of which he has been a subject." This is the oath of allegiance which every man has to take who comes to our country from other lands.

LOYALTY TO THE POPE MEANS DISLOYALTY TO THE STATE.

I will now give you, in connection with this, the oath taken by the chief enemies of our American school system, the Roman Catholic hierarchy: "I acknowledge the Holy Catholic and Apostolic Roman Catholic church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman Bishop, the successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. This true Catholic faith, out of which none can be saved, which I now profess and truly hold, I, A. B., promise, vow, and swear most constantly to hold. So help me God, and these Holy Apostles of God. Amen." Can a man serve two masters? If so, then a Romanist may at the same time be loyal to his majesty in Rome, and the United States government. But if a man cannot serve two masters, then I say a Romanist cannot be loyal to Rome and true to the American constitution. (Applause.)

Can a man who takes this oath to be a loyal citizen of the United States, take his oath at the same time to be a loyal subject of the Pope, who declares the State must be subordinate to the Church, and the Church must have everything to say and the State nothing? The Jesuit oath is a more fearful one than I have given, which is the oath of the common priest. The Jesuits are really the ecclesiastical soldiers of the Roman Catholic church. It was Milton who said: "This is a two-sided enemy"; a two-faced enemy; a two-handed enemy; a two-powered enemy. I have come to make no distinction among the priests; I believe every Roman Catholic priest to be a Jesuit. (Applause.)

The Jesuit has to take the following oath. It was first published when Pope Clement XIV. issued a bull in 1775, abolish-

ing the order of Jesuits. "I, N——, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed John the Baptist, the Holy Apostles St. Peter and St. Paul, and the saints and sacred hosts of heaven, and to you, most ghostly Father, do declare from my heart, without mental reservation, that the Pope is Christ's Vicar-General, and is the true and only head of the Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, he has the power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation; and that they may be safely destroyed. Therefore, to the utmost of my power I will defend this doctrine and his Holiness' rights and customs against all usurpers of heretical or Protestant authority whatsoever, especially against the now pretended authority and church in England, and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother's Church of Rome.

"I do renounce and disown my allegiance as due to any heretical king, prince or state named Protestant, or to any of their inferior magistrates or affairs. I do further declare the doctrines of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I may be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare, notwithstanding that I am dispensed with, to assume my religion heretical for the propagation of the Mother's church interest, to keep secret and private all her agents' counsels, as they entrust me, and not to divulge, directly or indirectly, but execute all which shall be proposed, given in charge, or discovered unto me, by you, my ghostly Father, or by any of this convent. In testimony whereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent."

AN OATH TAKEN BEFORE A CIVIL MAGISTRATE NOT BINDING.

In the slander suit of "Father" Dent against Bishop Ryan, of Buffalo, N. Y., Priest Dent declared, in an affidavit presented in the Supreme Court, before Judge Dykman, recently, that the defendant, being a bishop, did not consider binding an oath which was taken before a civil magistrate, and accused Ryan of using his power tyrannically in the past, and consequently would use it in the present tense.

Judge Dykman rebuked Dent for his charges of corrupt practices against Romish bishops, but Dent retorted by saying that he had been there, and knew what he was talking about. It is high time for American citizens to wake up to a sense of their duty, when one of Rome's own priests makes such a charge of corrupt practice against his bishop. "I have been there," said Dent, "and know what I am talking about."

Dr. DeBarth, at one time Vicar General of Pennsylvania, when told he could not take oath of naturalization to America, without violating his oath to the Roman Pontiff, pronounced it a mistake, and promptly remarked that "any part of the oath of allegiance to this country which may be incompatible with the first and greater allegiance to the Pontiff is of no obligation."

Commenting on the above, the editor of the Harrisburg *Herald* says: "This is the true higher law doctrine of the papacy. It leads to perjury against the priest, or to treason and rebellion against the State. But what if it does? Perjury, treason and rebellion can be easily pardoned for the good of the church, and a temporal penalty can be better borne than eternal perdition. The pardoning power of the President of the United States does not compare with the pardoning power of the Pontiff and his priests."

MORE TO BE DREADED THAN CHOLERA.

I here declare, calmly, deliberately, and thoughtfully, that the Roman Catholic church has been a menace to the race, a barrier in the way of its progress, intellectually, morally, and spiritually, since the fourteenth century. I also declare that it has been growing worse, and not better, since the day the

Pope was declared infallible, and that there is nothing that all lovers of this country have more to dread than Romanism; its felt presence in our midst is proper ground for suspicion. Its growth is a sure precursor of disease and degradation; and its control betokens death, intellectual, civil, and religious.

In a paper sent me last week by my friend, Mr. H. Wormington, who is now sojourning in Europe, an account is given of a pamphlet recently issued on the subject of the higher education of Roman Catholics in Ireland. It covers the whole question of education, from the establishment of the national system to the present time. It directs attention to the persistent demands and strenuous efforts of the Roman hierarchy to get the education of the country under their complete control, and the extent to which they have succeeded in denominationalizing the national system is tersely and ably set forth. The opinions of eminent Catholic and Protestant writers are adduced, to show that education, conducted purely under the supervision and control of the Roman Catholic bishops, cannot be considered education in any intellectual sense of the term. Independent of Maynooth College, which Mr. Guinness shows to have been intended for the education of lay as well as clerical students, and which has been permanently endowed by the imperial government to the tune of £427,996, it is shown that the education of the Roman Catholic youth of Ireland costs the state annually about one million sterling, a contribution from a Protestant exchequer—to quote Mr. Balfour's words—"proportionately larger than the funds contributed by the exchequer of any Roman Catholic country on the Continent, in support of Roman Catholic education."

DISLOYALTY FOSTERED BY CATHOLIC SCHOOLS IN IRELAND.

The palpable objections to the establishment and endowment of Roman Catholic denominational training institutions are very powerfully stated, and it is pointed out that there is another matter which statesmen have seriously to consider in connection with this matter,—namely, will the teachings given in such schools tend to the maintenance of the Union, or the stability of the Empire? In dealing with this question, Mr. Guinness referred to the Christian Brothers' School, and by examining

their lesson books shows that they are as anti-Protestant "as they are anti-English in their tone," that history is falsified, and the lessons "constructed so as to exalt Romanism, and disparage Protestantism." The fourth-class book of select reading lessons "is framed on the very principle of nationalist newspapers, which scrape together the abuse of England from all the journals of every country. It is, in fact, a first-rate school manual for Fenianism, because its most pungent extracts point to insurrection as the most approved method of asserting Irish independence." And he tells us "the books of this teaching order, according to the evidence of Bishop Dorien, have all received episcopal sanction."

The late Master Brook, one of the judges of the Court of Chancery, Ireland, and a member of the Royal Commission on primary education, has equally condemned this fourth-class book, which he pronounces to be *the best preparation for Fenianism that could be imagined.* The Roman Catholic prelates insist that all teaching must be exclusively Romanish, and hostile to all other beliefs. In the syllabus, liberty of speech, liberty of the press, toleration of non-conformity, and liberty of conscience or worship are formally denounced and condemned; and if this were not enough, the present Pope, in his letter addressed to the Cardinal Vicar of Rome, under date of March 25th, asserts in effect "that he understands the liberty and dignity of the Roman pontiff to signify *removing from Rome the means of practising and propagating whatever in the opinion of the Roman Church is heretical; and that if he possessed the liberty he claims, he would employ it to close all Protestant schools and places of worship in Rome.*"—*Times*, April 18th, 1879.

"Here is a consideration which the people of this country must face sooner or later, and they may as well begin to face it now. The education given, or superintended, by Catholic priests is a bad education; indeed, for political purposes, worse than none. It unfits children for the citizenship of free states; if extended wide enough, it would ruin the government. It has been tried for ages in various countries, and has, in all, worked unutterable mischief, and destroyed the sources of natural greatness, by killing the sincerity, the truthfulness, the

courage and highmindedness on which natural greatness is based. The thoughtful and political men of all Catholic countries are today getting rid of it as a national curse; and it would be an astounding spectacle if, after the priest had been excluded from the work of public instruction in France, Spain, Italy, and Bavaria, they were to be allowed to carry it on here, with taxes voted by American citizens. Compromise with these men has, in short, never succeeded, and never will. The only thing that does succeed with them is their religious subjection to the common law."—*The Nation*, April, 1875.

THE ROMAN CATHOLIC CATECHISM DANGEROUS TO GOVERNMENTS.

We Americans are really asleep, while our enemy is wide-awake, and engaged in carrying off our valuables. They have banished our Bible from our schools; they have banished prayers from our schools, and they are now engaged in the work of destroying and mutilating history. Surely, Uncle Sam is asleep. Are you aware of the fact that the officers of Rome, Italy, have banished the Roman Catholic catechism from the city schools? They found so much dynamite in it that, for the city's safety, they ordered it to be cast out.

Hear the complaint of Leo. "Those who, owing to the duties of their position, should be expected to watch over the true interests of the people of Rome, have issued a decree banishing the Catholic catechism from the municipal schools." Now, if the Roman Catholic catechisms are not fit for the schools of Rome, are they fit for our American schools? Is it not high time for us to know what the teachings of this catechism lead to? Do such instructions lead to loyalty to the government, or to disloyalty? Roman statesmen say they lead to disloyalty. If this be true, and no one acquainted with history can deny it, it is time for us to appoint in each and every municipality in our land a committee, whose duty it shall be to investigate the parochial schools, and to examine into the character of the books, as well as the spirit and the manner of instructions given. We call for such a committee for San Francisco. (Applause.) It is high time for us to know how the children that will be voters in the future are being educated. Only in our public schools will the children of our land be

made loyal and true to our country—loving it, if need be to the very death. (Applause.)

THE DANGER SIGNAL IS UP.

Have we not been warned of the danger of neglect by the sad experience of other countries? Roman Catholic education means something beside the opening of schools in every parish; it means a strong and unrelenting attack on our American public school system. It means the demoralization of our school system in every possible way within their power, and their complete overthrow, whenever the Catholic voting population has the necessary strength. The building of the parochial school means the division of tax moneys and State appropriations for their support. The Roman Catholic *Review* says that "the parochial school has come to stay and to have the support of the State." Mgr. Capel, in an interview, said that "the time is not far away when the Roman Catholics at the order of the Pope will refuse to pay their public school tax, and will send bullets into the breasts of the government agents rather than do so." "The order may come any day," he said, "and will be obeyed as coming from God Almighty himself." Another method of their purpose to destroy our American school system is to dictate the management of our public schools. This plan they find to work well all over the land, as many Roman Catholic parents refuse to take their children out of the public schools, even under threat of excommunication, and that they will not have their rights of burial. They have a love for the common school, because they know what it can do for their children. The following is taken from the Catholic notes in the *Morning Call* of November 9th: "In several parts of Georgia, in Macon and Augusta, the public schools are taught by the Sisters of Mercy, to whom the salaries of ordinary teachers are paid by the school board." Those white-bonneted angels as American public school teachers. Just think of it! We are coming to that here in San Francisco, unless we arouse ourselves. Let the parochial school take the place of the common school, and the children will become Roman—not American—citizens. For the welfare of our country, these Romanizing institutions must be removed. The parochial school must go!" (Applause.)

ROMISH TEACHINGS.

"They do not falsify, who to replace a lost title of heirship, forge another."—*Sa. Aphor., p. 150.*

"If any one promised, or contracted without intention to promise, and is called upon oath to answer, he may simply answer, No; and he may swear to this denial, by secretly understanding that he did *sincerely* promise, or that he did promise without any intention to acknowledge it."—*Suarez Ju. Precepts*, Lib. 3, cap. 9, p. 473.

"A person may take an oath that he has not done such a thing, though he has, in fact, done it, *by saying to himself* it was not done on a certain day, or before he was born, etc."—*Sanchez*, Oper. Moral *Precept Decal.*, pars. 2, Lib. 3, cap. 6, No. 13.

"He who is not bound to tell the truth before swearing, is not bound by his oath, provided he makes the *internal* restriction that excludes the present case."—*Charli*, Prop. 6, p. 8.

"A priest is not bound to declare the truth before a lawful judge; *for a priest cannot be forced to testify before a secular judge.*"—*Taberna*, Vol. II, page 288.

"The rebellion of a priest is not treason, *for Catholic priests are not subject to civil government.*"
—*Em. Sa. Aphor.*, p. 41.

"The spiritual power must rule the temporal by all sorts of means and expedients that may seem necessary."—*Bellarmin.*

Rome an Instructor in Immorality.

DEWEY & CO.

CHAPTER XXIV.

ROMANISM A MENACE TO REPUBLICANISM. THE INQUISITION IN AMERICA. A NEW PARTY NEEDED.

"There was no usurpation so great as that of the Romans, who usurped the Empire; neither do I exempt from this rule the priesthood, whose violence is double, inasmuch as it is double in holding men under corporeal and under spiritual authority."—*Francis Guicciardini.*

"Under these threats (threats of excommunication by the Bishop and priests) the public schools in some parts of the country have been depleted of their school children, notably so in the vicinity of Boston. Is there any reason, in justice, why the State, which furnishes education free for all its children, should not make it a penal offence for any individual of any society, secular or religious, to forbid, threaten or discourage attendance upon public schools, so long as the law scrupulously regards and maintains the right of the parent to send to the public or the private school, at his option?"—*Christian Union.*

The Inquisition is still practiced in the Roman Catholic church. The only change is in the method of working the machine. In the *Boston Citizen* of last week there is an account given of the treatment that a poor Roman Catholic widow received at the hand of one of the holy fathers. The article goes on to say that "in Boston to-day nobody will be burned to death or pulled to pieces, limb from limb, or boiled in oil. These methods have been improved upon. They have translated the word 'Inquisition' into Irish, and find that it means 'Boycott.' To boycott does not sound very formidable to people who have no fear of it, but our law makes it an offence punishable by severe penalties. It means a good deal to some people, as the sequel will show.

"There is living on Bennington street, East Boston, directly in the rear of 'Star of the Sea Roman Catholic Church,' and within a stone's throw of a 'Sisters' School,' a widow, whom we will call Mrs. Colbert. She is very highly respected by all who

know her, and is intelligent, pleasing in manners and independent in spirit. A reporter for the *British American Citizen* called upon her on Tuesday of this week, and heard from her own lips this story: 'My husband was killed not very long ago, leaving me with three children, the oldest less than five, the youngest only four months old. I determined to keep my little family together, and began to work hard to support them. Pretty soon I found that my strength was giving out; I could not do hard work; and then I opened this little shop, getting a small supply of confectionery and bakers' goods. My whole stock is not worth fifty dollars, but I was building up a nice little trade, and getting along comfortably. We attended the Roman Catholic church. One day the Catholic priest came to my door, and asked me why my boy was not in school. I replied that he was only five, and that I would send him when he was six. Some time after this I sent my children to the public school, and the same priest came to me again and inquired for them. I told him where they were, and he said: 'Why do you send them to that school?' 'To be educated,' I replied. He said, 'Take them out, and send them to the parochial school.' I was afraid and did so. The first day they went to the parochial school the Sisters wanted thirty-two cents; the second day they wanted twenty-three cents; the third day they wanted twenty-eight cents. As my profits are only one cent on each loaf of bread, I could not keep this up and feed my children, so I took them out of the school. Then I was told the priest warned the people against trading with me. My mother went to mass one day, and heard him speak against my little shop; and one Sunday morning the holy father stopped a customer of mine—a young man—and said to him: 'Why do you trade with that woman? Have you not heard my warning?' 'What business is it of yours?' asked the young man; 'I am not a Roman Catholic.' The priest had made a mistake. Well, my trade is ruined; this is a Roman Catholic neighborhood, and all the people are under the thumb of the priest. They no longer patronize me, and my little children must suffer. But I am determined not to yield, and have taken my little ones from the Roman Catholic Sunday school, and now they go to the Congregational Chapel." The widow was right! (Applause.)

THE PRIESTLY BOYCOTT.

This is only one illustration of the work that is being done by the Roman Catholic hierarchy all over our land. The days of the Inquisition are being revived. Dr. McGlynn said, at a meeting held in New York one week ago: "As I was coming upon the platform two ladies came to request me to visit a certain woman supposed to be dying, within a stone's throw, almost, of where you are sitting, who had previously sent for one of the priests of the neighboring St. Ann's church. He discovered that she was friendly to this movement, and had attended these meetings, I believe, so he would not administer the sacrament to her. He said he would first have to secure a dispensation to absolve her, because she knew that she was forbidden to attend these meetings. He also said he would not absolve her, nor give her holy communion, unless she positively pledged herself never to attend any of the meetings. Besides that, she must take her children away from the public schools, where she had been sending them. The dying woman told the priest that she could not possibly comply with his conditions, and so I have engaged to go and see her tomorrow. I shall minister to her faith. I shall do what I can to see that the woman, if she is to die, shall die feeling that she is prepared to meet her God. Mgr. Preston is the pastor of St. Ann's church. It is a great mistake, Right Reverend Monseignor, that you are making. Is that dying lady bound, in order to make her peace with Christ, to make her peace with Mgr. Preston? I say no. Should she not be permitted to receive the sacrament without being compelled to condemn this society and its leader? I say yes. Should she be obliged to take her children away from a school that in her judgment is the best for them? I say no. I shall advise her to make no such retraction. I shall say: If, through no fault of yours, you die without receiving the sacraments, you can be saved without them." (Applause.)

THE HOLY (?) SACRAMENTS DO NOT CHANGE THE NATURE OF THE ANIMAL.

Dr. McGlynn was right. Sacrament or no sacrament, when the purpose of the soul is right, heaven is sure. I am glad

that even through much tribulation, like Martin Luther, the good doctor is having his eyes opened to the corruption of the holy (?) Roman Catholic church.

How much virtue there is in the Roman Catholic sacrament to change the nature and prepare sinful men for heaven, the following illustration shows. The Boston *Globe*, of July 1st, 1889, says, in speaking of a certain prize fighter known all over the country: "He attended the Catholic church in the forenoon. The pastor, Father Barlow, has taken great interest in S——. He likes the priest, and to this is due his neglect of work and attendance at church." The Boston *Herald*, of July 9th, 1889, page 2, says: "In the summer of 1888, S—— was prostrated by a very severe illness, which brought him to death's door, (he was so low at one time that he received the last rites of the church,) and for a long period it was doubtful, even should he recover, if he ever would be able to stand in the ring again, but the great pugilist never lost heart. The priest had prepared him for purgatory, performed the last rites of the church, pardoned his sins, anointed him with holy oil, greased his eyes, his lips, and his ears; had burned the candles, and prepared his body to be buried in consecrated ground." What good effect this had upon him can be inferred from the next paragraph, which tells how one of his nearest friends, Jack B——, entered his chamber, and found him motionless on his bed, his eyes closed, his face pinched, and his breathing scarcely perceptible. Jack was affected to tears. "I am afraid," said he, "the poor fellow is gone." S—— opened his eyes; he was too weak to move a limb, and in a husky tone, barely audible, said: "No; I am not going to die until I have licked K——."

What a subject this, for an association with the saints in light! Nice preparation, this, that did not take out of the man's heart the hatred in it against K——, whom he intended to thrash if he arose from that sick bed! (Sensation.)

CRUEL EXTORTIONS FOR PAROCHIAL SCHOOLS.

A leading light in the Roman Catholic church declared not long ago, in a conversation held in relation to parochial schools, that the money the people gave the parochial schools does not consist in free will-offerings. He said it was chiefly

obtained by means of exactions, most of them of an oppressive character. The charging of money for admission or for seats in the church—which practically shuts out a great many of the poor; the continual organization of excursions and fairs, where money is made by raffles, wheels of fortune and the sale of beer, are simply the chief among the petty means that are adopted to get more money out of the people. Many of the priesthood, he thought, would gladly refuse to take any part in the imposition of these burdens, but if they raise any objection they are very soon removed from the charge.

In last week's *American Standard* we have an account of a physician in the city of Cleveland, who is a member of the Board of Education, who, for favoring the employment of only those teachers who were graduates of the grammar and normal schools, has brought upon himself the hatred and maledictions of the church. One of the priests has gone so far as to declare in his pulpit that a physician holding such opinions should not be employed in Roman Catholic families. If that doctor knows his rights—and we think he does—he will teach that priest a lesson. He will enter a suit for heavy damages, and he will get his claim, if he can keep out of the jury the Clan-na-Gael men. Cleveland is still in the United States, and this is the nineteenth century. Boycotting won't work in this age of the world. (Applause.)

The theory advanced by the Roman Catholic church, that the State must be subordinate to the church; that the church alone has a right to decide what men shall be taught, and what they shall think, is not in harmony with our ideas as Americans, and never can be. The Church of Rome believes that all government originates with the head of the Church, in Rome. We believe that all true government originates with the people. (Applause.) These two positions cannot be brought into accord; hence, between American thought and Roman intolerance there must be an eternal struggle, and we propose, as American citizens, before giving up what our fathers left us, to die on the field. (Great applause.)

ABSURD AND IMMORAL TEACHINGS.

We need not fear the result; we shall be more than a match for all that is arrayed against us. Romanism is a system of

iniquity without parallel. The church, having lured the victim into her toils, perverts the conscience, darkens the understanding, degrades the soul and body, strips them of their highest principles conferred by the Creator, takes away God's word and substitutes the doctrine and commandments of men, overwhelming every faculty with the accumulated superstitions of fifteen centuries. This treatment can only be applied to an ignorant herd. Americans have too much intelligence to receive that kind of treatment. Hear this! The other day a French Roman Catholic paper made the following announcement: "In virtue of the extraordinary power of the keys, Leo XIII., prisoner, has resolved to extend the joys of his jubilee to purgatory, and on September 27th, the whole church joining him, the Pope will go down to Peter's tomb, in order to shed the divine blood over expiatory flames. The mass—without parallel—that Peter, still living, announced to the Church Universal by an encyclical dated Easter Day, will be the most solemn act ever performed by the papacy for the deliverance of prisoners in purgatory, slaves more cruelly tried than those of Africa. On September 27th Heaven will be peopled by millions by Leo XIII." I say that if Leo is such a cruel monster that he won't go down to Peter's tomb only occasionally "to deliver prisoners in purgatory, slaves more cruelly tried than those of Africa," then he is not worthy the name of man, much less to have the name of God. Nothing has come to us more iniquitous or blasphemous since the fourteenth century.

THROTTLING THE NEWSPAPERS.

The Inquisition is brought to bear upon the newspapers. Prof. Townsend, of Boston, in his address before the ministers of that city a short time ago, charged the editorial rooms of Great Britain and America with servility to the Roman Catholic church. Are you aware that every dispatch that you get from the old world is doctored before it comes here? This is a fact, and it has been so for more than five years, and the only way you can know the true state of English and Irish affairs is by getting the English papers. Dr. Townsend, in Boston, said: "Reports of Protestant meetings are often sup-

EDUCATION AND EXCOMMUNICATION.

A dispatch dated Newark, New Jersey, Feb. 16, says: "Monsignor Doane, who was recently given the title of Protonotary Apostolic by the Pope, notified the parishioners of St. Patrick's Cathedral today that they must take their children from the public schools and place them in parochial schools, on penalty of excommunication and denial of absolution."

pressed, and those of the Catholic meetings flaunted before the public. There is not one of the large newspapers of this city that has not been working almost constantly in the interests of Romanism during the several months of the late Protestant-Jesuit controversy. The conspiracy of the press of Boston to cheat the public on news and facts to which it is entitled is a reproach to our civilization, and deserves the derision and scorn of all honest men. These enslaved publications claim to be *news*papers. Why endure this nonsense longer, do you ask? Be patient." The speaker went on to claim that "a Jesuitical inquisitor sits at the elbow of the reporter, and a Jesuitical inquisitor stands at the elbow of the editor—metaphorically or really. The press is gagged."

In closing his address the Professor gave utterance to words which it would be well for us all to have engraved on our memories: "The sword has been drawn, the scabbard has been flung to the winds, the bridges have been torn down, and this controversy cannot come to an end until the hand of this foreign power no longer shall be felt, pressing with its withering touch upon journalism, and all the free institutions of this country, which are as dear as life itself to every true American citizen." (Applause.)

It would be really amusing, if it were not for what is behind it, to read of the whining of the Pope for temporal power. In our morning papers of Wednesday, we were served with two columns of matter on the first page, giving an outline of the platform adopted by the laymen of the Roman Catholic convention in the city of Baltimore. The paper closes with the following: "We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. We protest against the assumption by any such government of the right to affect the interests or control the actions of our Holy Father by any form of legislation or other public act to which his full approbation has not been previously given; and we pledge to the worthy pontiff, to whose hands Almighty God has committed the helm of Peter's bark

amid the tempests of this stormy age, the loyal sympathy and untainted aid of all his spiritual children, in vindicating and perfecting the liberty which he justly claims as his sacred and inalienable right."

WHERE ROMANISM LIVES, LIBERTY DIES.

The Pope's liberty!! What is it? He has repudiated modern thought and ancient history. He condemns all who hold the following heresies:

Those who maintain the liberty of the press; or the liberty of conscience and of worship, or the liberty of speech; or who contend that papal judgments and decrees may, without sin, be disobeyed or differed from, unless they treat of the rules (*dogmata*) of faith or morals; or who assign to the State the power of defining the civil rights (*jura*) and province of the church; or who hold that Roman pontiffs and Ecumenical Councils have transgressed the limits of their power and usurped the rights of princes; or that power, not inherent in the office of the episcopate but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority; or that the (*immunitas*) civil immunity of the church and its ministers depends upon civil rights; or that in the conflict of laws, civil and ecclesiastical, the civil law should prevail; or that any method of instruction of youth solely secular may be approved; or that knowledge of things philosophical and civil may and should decline to be guided by divine and ecclesiastical authority; or that marriage is not in its essence a sacrament; or that marriage not sacramentally contracted has a binding force; or that the abolition of the temporal power of the popedom would be highly advantageous to the church; or that any other religion than the Roman Catholic religion may be established by a state; or that in "countries called Catholic" the free exercise of other religions may laudably be allowed; or that the Roman pontiff ought to come to terms with progress, liberalism and modern civilization." All who accept the foregoing heresies are cursed by the Pope with bell, book and candle. We Americans hold all these, and are therefore anathematized by the Pope. (Applause.)

THE ROMANIST MUST BELIEVE ALL ABSURDITIES.

What indecent effrontery for the Roman hierarchy to proclaim this cruel monster as the author of liberty. They say that "before God, no man has a right to be of any religion but the Catholic, the only true religion," and that "religious liberty consists in the unrestrained freedom and independence of the church to teach and govern all men and nations, princes and people, rulers and ruled, in all things." A Roman Catholic must not only accept what the church now proposes for belief, but be ready to believe whatever she may hereafter propose. He must therefore be ready to give up any or all of his opinions, as soon as they are condemned and proscribed by a competent authority.

"Whatever day
Makes man a slave, takes half his worth away."

Each individual must receive the faith and law from the church of which he is a member by baptism with unquestioning submission. He has no right to ask reasons of the church any more than of Almighty God. Hence, the New York *Tablet* says: "The church is more than country, and fealty to the creed God teaches and enjoins through her is more than patriotism." And yet in a recent address in this city, Archbishop Riordan declared that the Roman Catholic church was the friend and patron of freedom. The Romish church the friend and patron of freedom (?) Think of it!! I would like to know when or where the Papacy has insisted on freedom for any sect, denomination or creed other than its own. Was it when Alexander II. blessed the Norman invasion of England, and sent William and his cut-throat bands to pillage and murder the Saxon children of the church? Was it in Ireland, when Adrian IV. in the name of Christ gave the island over to conquest and spoilation? Was it in Spain, when the country was the blessed home of the inquisition and the sacred asylum of *Auto da fe?* Was it in France, on the night of that devil's dance of St. Bartholomew, when 30,000 innocent people were murdered, and the reigning Pope had Te Deums sung for the glorious victory, and a medal struck (see page 190) to perpetuate for all time his infallible thanks for the slaughter

of the heretics? Was it in Germany, when the Vicar of Christ arrayed father against son and son against father, and when, for a whole generation, war, rapine, robbery and blood wrote their story in fire, famine and slaughter on the face of the country? Was it in Poland, when Gregory XVI. cursed the cause of the people struggling for liberty, and gave his blessing to the oppressor, the Czar of Russia? Or was it in Hungary when Kossuth and his compatriots rose to shake off the accursed yoke of Austria, and Pius IX. cursed the cause of Hungarian liberty, and gave his benediction to the tyranny of Austria? Or was it in Italy, when, in the ardor of their skies and their volcanoes, the brave Italians sprung to arms against the perjured house of Hapsburg, and the same infallible Pope cursed the Italians and blessed their enemies? Or was it, when our own beloved land hung in the balance, and the destiny of six million slaves was the objective point of our conflict, Pope Pius lifted up his holy hand and gave counsel and benediction to the Southern Confederacy? In what country has Romanism been tolerant of liberty, except as it has been wrung from it by a growing Protestantism? Has it been in Germany, Sweden, Denmark, Switzerland, Scotland or England? Rome professes tolerance in the United States because her power is not yet established. But in what age or in what country has her hierarchy championed the cause of freedom in its several relations to government, conscience, worship, speech or press?

It was John Milton who said: "Popery is a double thing to deal with, and claims two-fold power, ecclesiastical and political, both usurped, and the one supporting the other." It affirms and denies a thing at the same time and with the very same breath. It is for education and it is against it. It is for freedom of thought and it is against it. It is for liberty and it is against it.

> "For ways that are dark
> And for tricks that are vain
> The *Romish hierarchy* is peculiar."

We hear of bishops and priests every once in a while speaking of "the Pope, as a prisoner in the Vatican." But notwithstanding, it has come to be pretty well known that his ho-

liness is liable to leave Italy at any moment for some country where he will be at liberty to discharge his apostolic duties. These slick gentlemen of the hierarchy never fully explain what they mean by the Pope's being "fettered in the discharge of his apostolic duties." He celebrates mass at St. Peter's or at any other church in Rome without fear. He issues his rescripts and encyclicals to all the world, and he utters his commands to his archbishops and bishops in all Roman Catholic and Protestant countries without hindrance. No government interferes with the exercise of his spiritual power. What then does the Pope mean by the restoration of power? The real grievance of the Papacy is not its inability to exercise spiritual authority, but that it has not the power to compel obedience to its temporal government.

THE POPE'S LIBERTY MEANS FREEDOM TO DO AS HE PLEASES.

In an article published some years ago in the *Catholic World*, the position of the Roman Catholic church on "Religious Liberty" is clearly defined. It says: "It is clear that religious liberty must consist in the unrestrained freedom and independence of the church to teach and govern all men and nations, princes and people, rulers and ruled, in all things enjoined in the theological law of man's existence, and therefore in the recognition and maintenance of that supreme authority which the Popes have always claimed, and against which the Reformation protested." But some one may say that it is only a newspaper article, and as such is without authority. Well, I will give you the highest authority, even that of the infallible one, Leo XIII. In the London *Times* of April 11, 1879, it was stated that his Holiness had written on March 25, 1879, to the Cardinal Vicar to the effect "that he understands the liberty and dignity of the Roman Pontiff to signify removing from Rome the means of practicing and propagating whatever, in the opinion of the Roman Church, is heretical; that if he possessed the liberty he claims, he would employ it to close all Protestant schools and places of worship in Rome; and that his gradual insistence on the restoration of the temporal power is promoted by the equally increasing conviction that until the

Roman Pontiff regains earthly sway in this city, it will be impossible for him to prohibit liberty of worship and instruction."

Here we have from his Holiness' own lips what he means by liberty. Liberty to compel all to bow down to him; to close up all Protestant schools and Protestant houses of worship.

A warning voice. In 1837, Daniel Webster, in his first speech, said some wise things concerning our American school system, and they are words that give an index of the great and useful life that was to follow. It would be very difficult to say anything more to the point today: "Let no man have the excuse of poverty for not educating his offspring. Place the means of education within his own reach, and if they remain in ignorance, let it be his own reproach. If one object of the expenditure of your revenue be protection against crime, you could not devise a better or cheaper means of obtaining it. Other nations spend their money for its detection and punishment, but it is the principle of our government to provide for its never occurring. The one acts by coercion, the other by prevention. On the diffusion of education among the people rest the preservation and perpetuation of our free institutions. I apprehend no danger to our country from a foreign foe. The prospect of a war with any powerful nation is too remote to be a matter of calculation; besides, there is no nation on earth powerful enough to accomplish our overthrow. Our destruction, should it come at all, will be from another quarter. From the inattention of the people to the concerns of their government; from their carelessness and negligence, I must confess that I do apprehend some danger. I fear that they may place too implicit confidence in their public servants, and fail properly to scrutinize their conduct; that in this way they may be made the dupes of designing men, and become the instruments of their own undoing. Make them intelligent, and they will be vigilant; give them the means of detecting wrong, and they will apply the remedy." This is a marvellous statement, coming as it does down from the year 1837.

HOW SHALL WE MEET THE FOE OF OUR SCHOOLS?

This is the greatest country in the world for parties. It would seem as if no great moral reform can be started without

a party gathering around it. So that with the two great parties of our country, the Republican and Democratic, we have a number of others, and they are increasing.

Who has not heard of "The Third Party," "The American Party," "The Single Tax Party," "The Temperance Party," "The Nationalist Party"? I think the time has come for another party; and to my mind, from my present standpoint, more important than the Republican or the Democratic party; more of a necessity than the Third Party, and I say this with the awful fact before me that we spend annually in the United States nine hundred million dollars for rum; more needed than the Single Tax Party; that when it comes into power will adjust all the grievances between capital and labor; and more essential than the American Party, strong a believer as I am in it: a party of thoughtful, far-seeing people, to proclaim the rights of American children to that education without which the call of the country to coming generations will only be a call to certain perdition. It seems to me that the grand old man, Paul, the Apostle of our Lord Jesus Christ, must have had a glimpse of the educational system of this and other lands, when he spoke of the "brightness of his coming" for the destruction of evil.

Our American common school system drives away ignorance and superstition, and is the nursery where the first and vital lessons of republican liberty are learned, that shall develop an American manhood—that shall challenge the admiration of the civilized world. Let us guard, then, our training school of American democracy, that by it we may be kept, as a nation, one, and inseparable. It is the Thermopylæ where we must meet the stealthily and steadily advancing foe.

God seems to have reserved this American continent as the great arena on which to settle forever all the difficult problems of the ages. Here slavery lived and flourished for a time, and then perished from the face of the earth forever! Here Mormonism was born; here it gained strength, and here it died an ignominious death! And before the light of American civilization, Romanism, that has been tried by the nations of the old world and found wanting—this darkest and most damnable thing th ages—must here forever perish. (Applause.)

"Mine eyes have seen the glory of the coming of the Lord :
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword :
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps :
They have builded Him an altar in the evening dews and damps ;
I can read his righteous sentence by the dim and flaring lamps :
His day is marching on.

I have seen a fiery gospel writ on burnished rows of steel :
'As ye deal with my contemners, so with you my grace shall deal :
Let the Hero born of woman crush the serpent with his heel,
Since God is marching on.'

He has sounded forth the trumpet that shall never call retreat ;
He is sifting out the hearts of men before his judgment-seat :
O be swift, my soul, to answer him! be jubilant my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea ;
With a glory in his bosom that transfigures you and me :
As He died to make men holy, let us die to make men free,
While God is marching on." (Applause.)

—*Julia Ward Howe's Battle Hymn of the Republic.*

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